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COMMENTARY
ON
OCCASIONAL OFFICES

A RITUAL AND CEREMONIAL COMMENTARY ON THE OCCASIONAL OFFICES

OF

HOLY BAPTISM, MATRIMONY, PENANCE,
COMMUNION OF THE SICK, AND
EXTREME UNCTION

BY THE

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"Let us the while
In these most perilous and restless days,
Cling the more close to our maternal Church
As to a guardian Angel — hold her hand —
With her rove haunts of hoar antiquity,
To which she leads, and marshals us the way
As to our true and sacred heritage, —
And thus pursue her principles and powers,
Developed from her shrines and Liturgies,
Covering her faults, supplying her defects;
Such filial loyalty I deem our light,
Our strength, and our protection."

— The Rev. Isaac Williams,
The Baptistery. (p. xiii.)

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PREFACE

During the last fifty years much has been accomplished, among us, for the glory of God and the spiritual welfare of His people, by a wide-spread restoration of the holy Eucharist to its proper place as the chief service of the day. Much also has been accomplished, although in a lesser degree, by the restoration, at public masses, of a proper ceremonial such as both expresses the faith of Catholics and tends to inculcate that faith in non-Catholics.

Among the agencies which, under God, have been instrumental in this increase, among us, of Catholic faith and practice, not the least efficient have been the books which have been published from time to time for the guidance of priests who desire to celebrate the holy Eucharist rightly and duly. Despite the fact that, in many instances, such books have been marred by errors in judgment and inaccurate statements, they have done much to bring about a reverent carefulness, already wide-spread and constantly extending among our clergy and people, for all things immediately pertaining to the public celebration of the Eucharist.

Therefore we may reasonably expect that manuals of instruction in the administration of holy Baptism, Communion of the Sick, and other means of grace,

however far at first such manuals may be from perfection, may in due time serve efficiently to make such ministrations, among us, more and more in accord with the faith, the rites, and the ancient traditional usages, of the Church.

Very little, as yet, has been done in the way of providing such manuals. Most especially there is need of a book, or books, in which accurate and complete directions are given for all things connected with the ministration of holy Baptism, so that under the guidance of such directions this sacrament, administered according to our rites, may be restored to something like its ancient and proper dignity. There seems to be need also of manuals which may conduce to a more careful compliance, on the part of both clergy and people, with the Scriptural and canonical requirements for the solemnization of holy Matrimony, and may provide some assistance in safeguarding our administration of the sacrament of Penance by specific references to canonical rules and the principles of sound, moral, ascetical, and mystical theology.

In the following pages the author and compiler has set forth, with the text of the several rites, full ceremonial directions for all the sacramental ministrations of the priest (apart from public masses), and also doctrinal, liturgical, and historical notes on Baptism, Penance, Matrimony, Churching of Women, Communion of the Sick, and the Anointing of the Sick; and thus has endeavoured to provide a book which may help to make such ministrations, among us, more perfect and more effectual for good, and be a means

whereby both priests and people may be drawn into closer practical agreement with the rest of Catholic Christendom.

While thoroughly loyal to our own formularies, this *Commentary* is not intended to encourage the maintenance of principles called "distinctively Anglican" so far as they are opposed to principles which are undoubtedly Catholic, or the use of ceremonies which are adopted for the purposes of distinguishing and separating us from our brethren in the Roman Communion. Such partisanship, however sincere, does but widen the breaches now existing between Christian people. The ceremonies for the use of which directions are given in this *Commentary* may claim a reverent practical acceptance among us, not because in any instance they are either "distinctively Anglican" or "distinctively Roman," but because they have ecclesiastical (and in many cases, probably, Apostolical) sanction, are in harmony with our rites, express the meaning of words and actions which are to be used in the administration of sacraments among us, and belong to us as Catholic Christians.

Inasmuch as the Rite for the administration of Extreme Unction is missing from our present formularies and that for the administration of the Sacrament of Penance is set forth in our American Prayer-book even less clearly than it is in the Prayer-book of the Church of England, these two Offices have been supplied from the old English and present-day Roman Manuals. Many quotations from works referred to in the text have been inserted in the foot-notes for the

sake of some of our clergy who may not have access to such works.

The writer is far from certain that he has not erred in some of the minor particulars which are to be found in this volume, yet he trusts that all of the more important statements will bear the test of able and impartial criticism. The task of preparing this *Commentary* has been done as a loving service for Christ and His Church, and the book is now published in the interests of the one true religion in its integrity.

C. P. A. Burnett.

Fea. St. Simon and St. Jude, 1907.

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GENERAL INTRODUCTION

I. *Of the Administration of Sacraments*

All Priests who have the cure of souls ought ever to be in readiness to administer the sacraments; and if they are truly in readiness then surely they must be willing and glad to minister the means of grace (especially if there be urgent need) at any hour of the day or night, allowing no business, study, or inconvenience, to hinder them from the fulfilment of this their all important duty. Moreover, if they are to be in readiness and able to minister worthily, they must keep themselves in a state of grace; for, while the unworthiness of the Priest does not impede or impair the grace of the sacrament which he administers rightly, they who presume to exercise the functions of the Priesthood in a careless manner, and while they themselves are in a state of impenitence, grievously offend God and greatly harm their own souls.

Whenever a Priest is called upon to administer a sacrament he ought to prepare himself by prayer and recollection, and to bethink him of all that appertains to the Rite which he is to use, in order that he may act reverently, and may rightly and duly (*recte et rite, i.e.*, properly, in due form, and with accustomed ceremonies) administer God's holy mysteries. Thus preparing, the Priest will not fail to provide and use the

vessels and vestments which are needful and proper for the occasion, and such as are clean, sound, and fit for the purpose. In the administration of any sacrament the Priest ought to be careful to read distinctly and reverently all the parts of the Office which are appointed to be read by the Officiant. Especial care should be used in the utterance of the *form*. The Office should be read from the book, and not recited from memory, save in certain instances where the book may safely be dispensed with and is not commonly used. In every case the Priest should be careful to do that which the Church would have him do, and to do all "decently and in order," not allowing any distraction of mind or lack of proper intention.

A Priest is a "steward of the mysteries of God," and therefore while he is both able and bound to dispense those mysteries as there may be need and where he is canonically free to minister them, he is also responsible to God and the Church for the manner in which he dispenses them. The parish Priest may not, lawfully, give the sacraments to any and everybody, but only to his own people who come worthily to receive them; not to strangers about whom he knows nothing; not to people who belong to other parishes, save in cases of necessity or where he has the consent of their parish Priest or the permission (tacit or expressed) of the Bishop, and except that, when they come to him in his own church, he may hear their confessions and (out of Eastertide) may give them the holy Communion.

Furthermore, every parish Priest is under the weightiest obligations to "teach the people committed to his

cure and charge" the nature of the sacraments, the conditions under which they may be received, and the responsibilities which are incurred in receiving them. Most of the difficulties experienced, among us, in ministering "the Sacraments and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same," have their origin in the failure of the clergy to give to their people simple and thorough instructions about the means of grace and the customs of the Church, and in the consequent ignorance of the greater number of the people concerning such matters. Ignorance of the obligations of Baptism is the source of the evil life of multitudes of Christian people. Untaught, and so unmindful of the vital importance of keeping their baptismal garments white and clean (*i.e.*, of preserving baptismal innocency), they feel not the guilt and shame of post-baptismal sin, and seek not the cleansing grace of Penance. Ignorant of the conditions under which Christian people may lawfully enter into the holy estate of Matrimony, they come to be married without any idea that they are acting "unadvisedly or lightly," and listen unmoved to the solemn charge which requires the confession of any known impediment, and asserts the invalidity of any Marriage which is not allowed by God's Word; or when, only at the last moment, they are questioned and told about impediments to Marriage, they reject the counsel of the Priest and seek elsewhere for the ministrations of some more complaisant or less careful clergyman or magistrate. And multitudes of our people die unabsolved and

unhouselled, not so much because there are not Priests ready and willing to minister to the sick and dying, as because such people, in many or most cases, have no true sense of their need of the sacraments. Yet, alas, this ignorance, and lack of faith, in so many of our people, is due, not alone to lack of instruction or to wilful disregard of instruction, but also to the fact that many of the clergy pay little heed to the liturgical principles which should govern them in their use of the rites in the Book of Common Prayer.

In many respects it is quite as important that these rites, with the ceremonies which belong to them and express their meaning, should be used in their integrity, as it is that accurate teaching should be given concerning the articles of the Christian faith. Knowledge about the liturgical rites of the Church and the due and right administration of the sacraments involves a proportionate knowledge of dogmatic and moral theology; and, in the case of a Priest having care of souls, knowledge of dogmatic theology must be accompanied with a practical knowledge of the sacred rites which he is called upon to use, if he is to be able, not merely to teach about God, but also to lead his people on into living fellowship with God. In the right and complete use of sacred rites there is an exercise and manifestation of right and complete faith. Carelessness in using, or needless ignorance concerning, the rites and ceremonies of the Church will undo much that may have been accomplished by painstaking and accurate preaching. The Priest who has a holy zeal for the salvation of souls will ever have a very reverent regard for

that decency and order which, by both divine and ecclesiastical institution, belong to all his sacred ministrations.

II. *Of Ceremonies*

The necessity, and even the lawfulness, of adding practically to the rubrics which are contained in our rites is generally admitted,[1] yet our clergy are not generally agreed as to what ceremonies are both suitable and lawful. Hence a diversity of ceremonial usage which, in many respects, is a trial of faith to the people. It is not necessary, nor desirable, that the same rites and ceremonies should be used everywhere in the Church throughout the world, yet it is very desirable, and in accordance with Catholic principles, that the clergy of a Province, using the same rites, should be practically agreed in their ceremonial usages. The best remedy for our present diversity of usage seems to be a gradual restoration of those ceremonies which were required in the ancient English and continental[2] Uses, and by such of the ancient canon laws of the Church of England as are yet in force, so far at least as they have been continued in use down to this day in Western Christendom and find place in our present rites. For, as Bishop Gibson says, "There is no surer way to reform wisely, and to render reformations of all kinds unexceptionable and inoffensive,

[1] *Cp.* Frere's *Principles of Religious Ceremonial.* Also McGarvey, *Ceremonies of the Mass* (Gen. Intro., vii, viii).

[2] Continental as well as English because the Rites in our Prayer Book were not derived entirely from those which were anciently used in England.

than the restoring of ancient discipline (which has been lost by disuse) where it appears to be for the benefit of the Church." [3]

Inasmuch as our rites, in their origin and character, are Occidental and not Oriental, the ceremonies, to be suitable, must be Western. And because both the rites and the persons who use them belong to the one Catholic Church of God, the accustomed usages of holy Church should neither be supplemented nor supplanted by newly devised ceremonies. Some of our clergy and people are inclined to take offence at any ceremony which is used by the Church of Rome; but "to quit antiquity in any custom because it is continued in the Church of Rome has neither reason nor charity in it. It is a peevish principle, and helps to keep up a spirit of division. We ought rather to lament the breaches in the Church, than to make them wider." [4] Moreover, we have no right, except under stress of necessity, to lay aside ceremonies which have been universal, and are fitting accompaniments to our liturgical forms.[5] We know not what were the exceedingly

[3] *Codex Juris Eccles. Anglicani*, Oxford, 1761, *Preface*, p. xv.

[4] Collier, *Eccles. Hist. of Gt. Britain*, vol. v, p. 397, London, 1852.

[5] "If the whole Church ordained a rite or ceremony only a very urgent necessity could justify a National Church in departing from the universal law. As a general rule a local or National Church could not suppress a law of this kind. This is implied by our Article (xxxiv). It would be obviously absurd to maintain that the Universal Church 'hath power to decree rites and ceremonies,' if a local church had power to suppress them. Yet a local ceremony might be suppressed by the Bishops of that Church, without any reference to the Church in other lands, . . . No suppression of a

numerous and diverse customs of which St. Augustine complained,[6] and with which the Preface of the Prayer Book of the Church of England compares the multitude of ceremonies that were rife in the Church in mediæval times; but we think it may be safely affirmed, as highly probable, that St. Augustine would not have considered the ceremonies which are suggested or directed in the following pages as in any degree burdensome, or other than godly and edifying. It is very certain that St. Augustine would have deemed a public Baptism which lacked prayers of exorcism and the use of holy oil a strange and unseemly proceeding. And if, peradventure, he would have approved of the disuse of such and other ceremonies in the sixteenth century, on the ground that they had become encrusted with superstitions, and of the practical application (then made by English divines) of some of his own words,[7] yet now, when the ground of the English practice of a most meagre ceremonial fails, and the circumstances of the time are altered, doubtless he would deem we have all imaginable reason to alter that practice by the restoration of ancient and godly ceremonies such as holy Church has been wont to use to assist the memory,

universal custom could possibly be opportune unless the custom was in some way injurious to the Catholic faith or morals of this or that particular place." (The Rev. Leighton Pullan; Bath and Wells Conference; *The Church Times*, Nov. 17, 1905.)

[6] *Opera omnia* (Migne), tom. ii, fo. 221.

[7] "It is not true that a thing once well done must by no means be altered; for when the ground of any practice fails and the circumstances of the time are altered, we have all imaginable reason to alter the custom too." (*Ad. Marcell.*, in cap. 5.)

intensify the affections, and manifestly to express the true faith. Bucer, to whose influence our disuse of many very ancient ceremonies is due, granted their antiquity but argued for omitting them on the plea that the religious fervour, of which anciently they were signs, was lacking, and therefore they ought not to be continued. We deem Bucer's argument better when it is reversed; and because we wish to recover the faith and devotion of the early ages of the Church, we desire the restoration of at least some of the more important of the ceremonies which Christian antiquity used to honour and explain the mysteries of God's kingdom.[8]

III. *Of the Need for Ceremonial Directions*

How needful it is, in the administration of the sacraments, to have some guidance beyond that which is provided in the rubrics of the Book of Common Prayer, the experience of every parish Priest proves, and will appear upon the most cursory examination

[8] "Ulterius ut major sit erga sacramenta rudioris populi devotio et reverentia, jam pridem à primis Ecclesiae saeculis ritus seu ceremoniæ quædam in sacramentorum administratione adhiberi consueverunt; quibus et ipsi sacramentorum effectus subinde explanantur, et populo sensibiliter proponuntur; mentemque Fidelium ad rerum divinarum contemplationem excitant." (Van Espen, *Jus Eccles. Univ.*, p. ii, tit. i, cap. 2, viii.)

Bucer, who appears to have been thoroughly conscientious and without mercenary purposes, doubtless saw that if the old ceremonies were retained the English people would be influenced thereby to retain the old faith; and that where the old faith had been to some extent lost the retention or restoration of Catholic ceremonial would very likely win back the affections of the people for the Catholic faith.

of our rites. For example, the rubrics in the Offices of Public Baptism give no directions concerning the vestments which should be worn by the Minister who officiates at such Baptisms. Until the revision of our American Prayer Book, in 1892, there were no directions concerning the posture [9] of the sponsors, bystanders, and people, prior to the Lord's Prayer; and although now all are bidden to stand until the Lord's Prayer, there is no indication of any *order* [10] in which sponsors and other persons are to assemble at the Font, nor any direction as to which quarter they and the people generally are to face or turn themselves at any time during the service. Responses to the Gospel, as proper in the baptismal service as in the Mass, are unnoticed. The Minister is directed to "take the Child into his hands," after the hallowing of the Water in the Font, yet, so far as rubrics go, he is left in doubt as to when he ought to give back the Child into the hands of the sponsor. No directions are provided concerning the manner in which the sponsor should hand the infant to the Minister, or the manner in which the Minister should "take" and hold "the Child."

[9] Bp. Onderdonk, in response to a request from one of his clergy, published a letter dated March 22, 1842, in which he counselled, "Kneeling at all prayers; standing at the opening exhortation, the Gospel, and the following exhortation; sitting during the first exhortation to the sponsors or persons to be baptized, and the questions put to them, and during the baptismal act, and the form of reception; and standing at the exhortation after reception and at the closing exhortation."

[10] *Cp.* Rubrics (in Rites of Holy Communion and Confirmation), on pp. 237 and 273 in the Prayer Book, viz., *To the people also in order. Standing in order before the Bishop.*

And there are no directions [11] in our rubrics as to the manner in which the Minister should "dip," or pour water upon, the Child.

IV. *Of the Continuance of the Ancient Ceremonies*

So late as the year 1543 there was put forth by ecclesiastical authority a book called *The Rationale*, in which, as "Ceremonies to be used in the Church of England," all the old ceremonies connected with the administration of the sacrament of Baptism, as ordered in the Manuals of Salisbury and York, were explained and commended.[12]

In the first English Prayer Book (Edward VI, 1549) some of the old ceremonies of Baptism were expressly retained. The Priest met the baptismal party at the door of the church, where a modified form of the old service, *Ordo ad faciendum Catechumenum*, was appointed to be used; during which the child to be baptized was signed with the sign of the Cross upon the forehead and breast, and exorcised. After the Exhortation following the Gospel, all repeated the Lord's Prayer and the Creed. Then, after a prayer ordered to be said by the Priest (but probably said by all) the baptismal party were led, by the Priest, into the church and toward the Font; the Priest, as he went, holding the right hand of the child (or one of the children) to

[11] The word *discreetly* refers, not to the ceremonial mode of dipping, but to the care to be exercised lest the infant be injured by plunging it in the water.

[12] See Collier's *Eccles. History*, vol. v, pt. II, bk. iii. London, 1852; and also Appendix A, in this *Commentary*.

be baptized. At the Font, after the Baptism, the newly baptized child was anointed on the head, and received the covering of the chrisom-cloth. The water in the Font was blessed once a month with a form very similar to the old *Benedictio fontis*. It is highly probable that Priests using the baptismal service, as set forth in Edward VI's first book, used the ceremony of exsufflation (*i.e.*, the breathing on the child's face at the exorcism), and that in making the sign of the Cross on the child's head and breast they did so with thumb previously touched with the Oil of the Catechumens. And it is also probable that the Priests used Chrism for the anointing immediately after Baptism; and Oil and Chrism at the blessing of the water in the Font.

The opposition to the ancient ceremonies proceeded from the Protestant foreigners, and not generally from the English clergy and people. At that period the people commonly would not have esteemed their children rightly baptized had there been any notable omission of the ancient ceremonies. Furthermore, although the Office for the "Ministration of Baptism," in the second Prayer Book of Edward VI (1552) was shorn of all explicit references to the old ceremonies, save the sign of the Cross made on the child's forehead immediately after Baptism, yet it is probable that in many or most cases the more important of the old ceremonies were retained in use, and that only very gradually [13] did they drop into disuse. That changes,

[13] Customs in which the whole body of the people is concerned alter but slowly, when they do alter." (Wall, *Hist. Inf. Baptism* vol. ii, p. 398.)

such as the omission of the very ancient ceremonies used in Baptism, were made by the Bishops and other clergy under compulsion (from the civil authorities, who were strongly influenced by Bucer and other foreigners) rather than from conviction, appears from an incident that (on credible testimony we may believe) took place in the year 1554, while Queen Mary was on the throne and Bishops Cranmer, Ridley, and Latimer were in prison at Oxford. A woman sent a message to these Bishops asking their counsel concerning the Baptism of her infant child; she herself being in doubt whether she would do rightly to have the child baptized by a Priest who would use the old Latin service with all the old ceremonies. The Bishops replied that she might safely employ such a Priest, for "the service of holy Baptism was, of all the services, that in which the Church of Rome hath least departed from the truth of the Gospel, and the primitive practice." [14]

V. *Of the Importance of Ceremonies*

The importance of ceremonies may be illustrated by some consideration of their place in the public administration of the sacrament of holy Baptism. Holy Baptism is the gateway of eternal life; [15] and thus, among the sacraments, it holds the first place in the order in which they can be received, and is "generally

[14] The Rev. F. C. Massingberd, *Lectures on the Prayer-book*, London, 1864, pp. 123, 125; and the Rev. J. H. Blunt, *An. Bk. of Com. Prayer*, p. 210, note.

[15] "Baptismus janua est et fundamentum omnium sacramentorum." (Lyndwood, *Provinciale*, lib. v, tit. 16, p. 318.)

necessary to salvation." Therefore it is of the highest importance that, in the administration of this sacrament, all things that are commanded of God and necessary to its validity, should be used and used rightly. There must be the proper *matter*, the right *form*, and the lawful *minister*, else the sacrament is not administered. In all public, or solemn, Baptisms there must be the use of the Office or Rite appointed by the Church, together with the ceremonial acts which are called for by the rubrics, else (so far as any of these are needlessly and wilfully omitted) the Baptism, while it may be valid, is not properly, lawfully, and reverently administered. Furthermore, with a view to the maintenance of the faith and to the fostering of godly life among the people, and a humble, loving obedience to the rules of holy Church, there must be (as has been already shown) some supplementing of our rubrics, by following as far as possible the ancient customs at public Baptisms.

It has been said [16] that the ceremonies of the mediæval English baptismal service were too numerous for one continuous service; and that in the compression of two forms, the *Ordo ad faciendum Catechumenum*, and the *Ritus baptizandi*, and by reason of the manner in which the service was said, there was commonly a smothering of the essential rite of Baptism in non-essential ceremonies. But thus to argue about ceremonies which for the most part had been in use in Western Christendom for about one thousand years

[16] The Rev. Leighton Pullan, *Hist. of the Bk. of Com. Prayer*, London, 1900, p. 195.

seems to savour of the spirit of those who object to all but the barest and briefest of liturgical services, and cry out against the fuller and more complete forms, "What a weariness is it?" The Latin baptismal rite of the present day, which is practically identical with the mediæval English Use, is not considered tedious by Roman Catholics; and, despite the fact that the service is said in the Latin language, the common people are generally well acquainted with the significance of the forms and the attendant ceremonies. As a rule, the English clergy of the middle ages [17] were careful to perform their religious duties, among which instructing the people concerning the meaning of the rites and ceremonies of the Church had an important place. The authorized ceremonies, duly explained,[18] far from smothering the essential rite of Baptism, served most efficiently to emphasize and illustrate that rite, and for such reasons were appointed and ordered, by the Church of God, to be used. "The Catholic

[17] "The Church of England has ever insisted upon all her priests being prepared, if called upon, to perform the duties of their sacred ministry; and indeed not only parish priests, but every priest to whom power and authority have been given, when it may be necessary, and without intrusion upon another's charge. And to this carefulness, in a great degree, and not to any general laxity of living and manners among the English clergy in the middle ages, are we to attribute those frequent provincial and diocesan statutes, that they should live piously, orderly, and in the severe practice of all religious duties." (Maskell, *Mon. Rit.* 3d ed., vol. i, p. cci.)

[18] Addresses (which, doubtless, were in substance traditional), explanatory of the ceremonies, abound in the diocesan Manuals of the Church of France of the seventeenth and eighteenth centuries.

Church," Möhler says,[19] "from the second century hath invested the original simple act of Baptism with a rich abundance of symbolical ceremonies, in order to stamp more deeply on the minds of her children the idea of this sacrament, and to symbolize, by various emblems, the exalted nature of the newness of life in Christ. . . . Symbol is crowded upon symbol, in order to express, in the most manifest way, the one idea; that a total permanent change is to occur in man, and a new, higher, and lasting existence is henceforward to commence."

The Priest who is conversant with all the ceremonies of a low Mass, and reverently uses them as he celebrates the holy Eucharist according to the liturgy provided in our Book of Common Prayer, does not obscure the essential parts of the rite, nor weary the people; for it will be found that he takes no more time to celebrate the holy mysteries than is occupied by other clergy who follow only such usages as were common among us fifty years ago, and that his people are at least as well informed about the letter and meaning of the rite as they are where very few ceremonies are in use. It will likewise be found that any Priest who is familiar with the ceremonies of the baptismal service, as they are set forth in this *Commentary*, and takes pains to use them in an orderly and reverent manner, will not weary the people thereby, but will lead them to value, more highly than ever, the blessed sacrament of regeneration. And, as in the case of

[19] *Symbolism*, 3d ed. (Robertson's trans.), Cath. Pub. Soc., New York, n. d., pp. 214, 215.

Baptism, so also in the administration of other sacraments, the due and orderly use of the rite, accompanied by the proper ceremonies, will tend to strengthen the faith of the people and increase their attachment to God's holy religion, and also add not a little to the Priest's own conception of the office and work of a Priest in the Church of God.

St. Paul reckoned as contentious those who opposed the custom of the churches of God; and the Council of Nice set forth the golden rule, "Let ancient customs be continued." Ceremonial usages which have come down to us in continuous course through all the ages since the times of SS. Cyprian, Ambrose, and Augustine, may surely be called customs of the Church, and, when it is possible, ought to be revived where they have fallen into disuse, lest we be guilty of a causeless departure from Catholic usage and thereby give advantage to enemies of the faith.

The common and growing disbelief in evil spirits and their power to work harm in the souls and bodies of human beings redeemed by Christ may be largely due, among us, to the disuse of the ancient forms of exorcism. And certainly the history of the Reformation period shows that loss of faith in the mysteries of God's kingdom kept equal pace with the gradual disuse of ancient ceremonies. The act of baptizing an infant, or a penitent adult, does indeed drive away and exorcise Satan and his hosts, but yet the forms of exorcism which the Church has been wont to use for so many centuries in the service leading up to and preparatory for the act of Baptism are far from useless.

For by such prayers and acts, humble acknowledgment of the need of God's defence against the malicious enemy is made, God's power is really exercised for the benefit of the Catechumen, and expression is made of the truth, that until we are baptized we are in the power of our spiritual enemies. Surely we have cause to pray and labour for an authoritative restoration to our baptismal rites of the ancient forms of exorcism.

Here and there in the following pages, the canonical obligation of certain usages, not now common among us, is pointed out. Where these usages cannot be at once restored without serious misunderstandings and offence, the canons must be regarded as in abeyance until the arrival of a time favourable to a change for the better. The cessation of these usages among us was gradual, and their restoration, for the most part, must be gradual. Of old they were the expression, as well as the efficient preservative, of a lively faith in the mysteries of God's holy religion. The duty of faithful Priests is first to revive such faith in the people, by accurate instructions concerning the rites of the Church, and then to let the godly ceremonies keep equal pace with the growing belief. If the Priest himself hold sincerely and heartily the true faith, he will be very reverent in all his ministrations, not seeking to please himself or the people but to do all things as holy Church would have them done. And where this is the case, the day is not far distant when his ministrations will be, not merely with such things and in such a manner as are barely sufficient for their validity, but in the fulness of Catholic practice and the external beauty of holiness.

Notes on Baptism

I. The Necessity of Baptism

The Lord Jesus Christ has declared the necessity of Baptism as a means of salvation, by His words in the Gospel, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"; and He has also made it necessary for His people to be baptized, by the command, "Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." Theologians and canonists have called the sacrament of Baptism "the gateway of life," because, among all the sacraments of the New Law instituted by Christ, Baptism holds the first place, so that none of the other sacraments can be received by any person who has not been baptized. Therefore we must regard holy Baptism as necessary for salvation [1]; and, because it is all important, we are bound to use the utmost care to ensure the due, valid, and lawful administration of

[1] The Church, however, permits us to believe that a true martyr, whose martyrdom makes it impossible for him to receive the Baptism of Water and the Spirit, has in his martyrdom a kind of Baptism, the *Baptismus sanguinis*, whereby is conveyed to him the virtue of the *Baptismus fluminis*. (*Cp.* Hooker, *Laws of Eccles. Polity*, bk. v, ch. 60.) It is also a pious opinion that, if a man who is ready and desirous to be baptized be suddenly cut off by death, his faith and penitence are effective to obtain for him the grace of salvation. (*Ibid.*)

this sacrament. By the divine law there must be, for the administration of the sacrament of Baptism, the proper *matter*, the proper *form* of words, and some person, other than the one to be baptized, to act as the *minister*.

II. The Matter of Baptism

The proper matter of the sacrament of Baptism is true and natural water; and, because this is of divine institution, Baptism cannot be administered with any other element.[2] Preferably, the water to be used for the sacrament of Baptism should be clean, pure, and living water, obtained from springs, wells, or flowing streams; yet, if need so require, the sacrament may be validly administered with any kind of water in which the natural element predominates.[3] Not as of necessity for the validity of the sacrament, but for the sake of lawfulness and propriety, the water used for holy Baptism ought to be blessed for that purpose.[4]

[2] *Cf.* St. Thom. Aq., *Summa*, p. iii, q. 66, arts. 3, 4. See also S. Cyril, *Cat. Lect.*, iii, 5. "Ex parte elementi requiritur aqua naturalis; unde in saliva, vel in vino, aut alio liquore non tenet, Baptismus." (Lyndwood, *Provinciale*, lib. i, tit. 7, p. 42.)

[3] *Cf.* Lehmkuhl, *Theo. Moral.*, p. ii, lib. i, tr. 2. "When necessity so compels, accidents such as purity or moderate impurity, saltness or freshness, warmth or cold, do not militate against the validity of the sacrament conferred with it; but otherwise in cases where liquids distilled by some chemical process from flowers, etc., have been proposed to be used." (Maskell, *Holy Baptism*, ch. ii, p. 45.)

[4] "Principio autem de aquæ consecrandæ antiquitate dicam, quæ ab Apostolorum temporibus ducta, ad nostram ætatem derivavit." (Jos. Vicecomes, *De Antiq. Bap. Rit. ac Cer.*, lib. i, cap. xiv.)

III. The Form of Baptism

The proper form of holy Baptism is the words, "I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen." This form, prescribed in the Book of Common Prayer, is alone lawful for us. Nor is any other form valid, except that which is used in the Orthodox Eastern Church, where the intention to baptize, as Christ appointed, is expressed in the passive voice, in the words, "The servant of God (N.) is baptized in the Name of the Father, Amen, and of the Son, Amen, and of the Holy Ghost. Amen." [5] The validity of this form was recognized by the Council of Florence, A. D. 1439, in the decree of Eugenius IV, *Ad Armenos*.[6] In the Latin rite of to-day, the baptismal formula lacks the final *Amen*, and the Minister is forbidden to say it [7]; but according to the old German Rituals, *e.g.*, Salzburg, and in the Sarum Manual, the word *Amen* was to be said by the officiating Priest. Such also seems to have been the custom in the diocese of Rouen, so late as the year 1739, according to a diocesan Manual published at that time.[8]

[5] *Offices from the Service Books of the Holy Eastern Church*, the Rev. R. F. Littledale, M.A., LL.D., London, 1863. The same form is also given in the Order of Baptism in the East Syrian *Liturgies of the Holy Apostles Adai and Mari*, published by the Society for Promoting Christian Knowledge, London, 1893; yet in the East Syrian rite the *Amens* in the baptismal formula are said as responses by the people.

[6] See Mansi, *Conc.*, tom. xxxi, col. 1055, and Martene, *De Ant. Eccl. Rit.*, tom. i, ch. i, art. xiv.

[7] *Cf.* Van der Stappen, *Sac. Liturgia*, tom. iv, q. 29.

[8] "*Amen* non est de praecepto Ecclesiæ, sed de more quarundam ecclesiarum, non universali; et ideo ubi est de more dici debet;

The baptismal formula ought to be pronounced audibly, in a clear voice, reverently, and without any serious interruption, discontinuance, or transposition of the words,[9] by the minister,[10] simultaneously with the application of the water to each person[11] whom he baptizes. Inasmuch as it is not possible for any one to be baptized twice,[12] for the avoidance of sacrilege great care should be taken to ascertain beforehand whether or no the postulant for Baptism has been already baptized; and if, after such inquiry, "there be reasonable doubt concerning the baptism of any person," then in such a case, "the Minister shall use this form of words; If thou art not already baptized, *N.*, I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

IV. The Application of the Water

Three methods of applying water to the person to be baptized have been practised in the Church, viz., dipping the candidate in the water, pouring the water,

quod ad confirmationem totius est, non de necessitate sacramenti." (Antoninus, *Summa*, tit. xiv, cap. xiii, cit. à Maskell, *Holy Baptism*, p. 120.)

[9] *Cf.* Lyndwood *Provinciale*, lib. iii, tit. 24.

[10] *Ibid*, lib. i, tit. 7, p. 42. If one person pronounces the form and another applies the water, the Baptism is not valid.

[11] *Ibid.* Not without great necessity may any one, when he is about to baptize several persons, pronounce the form but once.

[12] According to ancient canon law, any act of rebaptizing was to be severely punished, by deposition or excommunication, or in some way proportioned to the dignity of the offender, and his knowledge of the principles involved, and the publicity or privacy of the act. (*Ibid.*)

and sprinkling the water, upon the head [13] of the candidate. Each of these modes is valid, but, for us, the third, viz., sprinkling, is not lawful, because, by the rubrics in our rite, we are required to "dip" the candidate "in the Water," or else to "pour Water upon him." "Our Church," says Archdeacon Sharp,[14] 'doth not direct sprinkling or aspersion, but affusion, or pouring of water upon the children to be baptized. . . . And we should rather keep to this rule of affusion, because we have in a manner lost that more primitive way of baptizing by immersion. Custom having certified in general that it is the opinion and judgment of all who bring their children to the Font, that they are too weak to endure dipping. If we would have their sentiments certified more explicitly . . . we are sure to find a certificate of the children's weakness in their dress." And Abbé Duchesne tells us [15] that "Baptismal immersion did not imply that the person baptized was entirely plunged in the water. He entered the Font, in which the water would not reach beyond the middle of an adult, and was placed under one of the openings from which a stream issued, or else the water was taken from the Font itself and poured over his

[13] "Super caput aqua effundatur, vel in aquam mergatur, tanquam pars principalior." (Lyndwood, *Provinciale*, lib. ii, tit. 24, p. 242.) "Græci vero hodie post trinam mersionem aquam in caput baptizati superfundunt; quod haud dubium ex antiqua traditione conservant." (Martene, *De Ant. Eccl. Rit.*, lib. i, cap. i, art. xiv, 5.) This custom of pouring water, from the hand of the priest, upon the head of the baptized person, is still in use among the Greeks, although not universally.

[14] *On the Rubrics*, pp. 25, 26.

[15] *Christian Worship*, S. P. C. K., London, 1904, p. 313.

head. It is thus that Baptism is represented on the ancient monuments." According to the Ambrosian rite [16] the immersion, or dipping, of the infant or adult is of the head and shoulders only. But in any case, whether the immersion be partial or entire, the ceremonial act seems to have been performed in England [17] as ordered in the first Book of Edward VI, viz., "Then the Prieste shall take the Childe in his Handes, and ask the Name: And namying the Chylde, shall dyppe it in the Water thryse: *First*, dipping the Right-side; secondly the Left-side: the Third time dypping the Face toward the Fonte." [18]

[16] *Rituale Mediolanensis Ecclesiæ*, Mediolani, A.D., 1645.

[17] "England, though a cold country, was one of the last to adopt affusion instead of dipping." (Wall, *Hist. of Inf. Bap.*, London, 1835, vol. ii, p. 392.) "In the English Church, immersion, according to the Sarum and other manuals, continued to be the rule up to the middle of the sixteenth century." (Maskell, *Holy Baptism*, London, 1848, p. 77.)

"*Deinde accipiat sacerdos infantem — et — baptizet eum . . . ita dicens. N.* Et ego baptizo te in nomine Patris. *Et mergat eum semel versa facie ad aquilonem, et capite versus orientem;* et Filii: *et iterum mergat semel versa facie ad meridiem:* et Spiritus Sancti. Amen. *Et mergat tertio recta facie versus aquam.*" (Man. Sar.)

[18] "The Practices of *trina mersio* and *simplex mersio*, with the grounds of them are well described by Pope Gregory, in the 4th Council of Toledo, Can. 6. *Nos autem* (speaking of the usage of the *Roman* Church) *quid* tertio *mergimus, triduanæ Sepulturæ Sacramenta signamus, ut dum tertio Infans ab aquis educitur, Resurrectio triduani temporis exprimatur. Quod si quis fortè etiam pro summæ* Trinitatis *Veneratione existimet fieri, neque ad hoc aliquid obsistit baptizandum* semel *in aquas mergere; quia dum in tribus subsistentiis una substantia est, reprehensibile esse nullatenùs potest, infantem in Baptismate in aquam vel* ter *vel* semel *mergere; quando et in tribus mersionibus Personarum Trinitas, et in una potest Divinitatis singularitas designari.*" (Bp. Gibson, *Codex*, vol. i, pp. 363, 364.)

While we are permitted by our present rubric to baptize either by dipping the catechumen into the Water, or by pouring the Water upon his head, yet in most cases the latter method is very much to be preferred; first, because it has been the common practice in Western Christendom during the last three centuries; secondly, because it serves as an effectual protest against the false doctrine that immersion is necessary for the validity of the sacrament of Baptism; and thirdly, because it is vastly more convenient than immersion.

V. The Minister of Baptism

The lawful Minister of Baptism is the parish Priest, or another Priest who is delegated by him or by the Ordinary of the diocese.[19] Under certain conditions a Deacon[20] may lawfully administer the sacrament of Baptism, for "It appertaineth to the Office of a Deacon in the Church where he shall be appointed to serve,

[19] Ordinarius Baptismi minister imprimis est Episcopus; . . . et quidem olim Episcopi *per se* Baptismum conferre solebant . . . Sed nec hodie Baptismum solemniter et extra causam necessitatis conferre licitè possunt Presbyteri, nisi potestate ab Episcopo accepta, et in ipsos ex plenitudine Sacerdotii Episcopalis derivata: . . . Parochi accipiant quidem curam aminarum ab Episcopo, et per eam jus administrandi sacramenta; sed ea accepta, illa tunc independentur ab Episcopo, ac quasi jure *proprio et ordinario*, id est, jure sui officii et Beneficii Parochalis administrent." (Van Espen, *Jus. Eccl. Univ.*, pars. ii, tit. ii, cap. ii.)

[20] "In casu necessitatis, absente Presbytero, potest Diaconus suo jure baptizare; . . . sed in Ecclesia præsente Presbytero, non potest, etiamsi necessitatis exigat, nisi jussus à Presbytero, puta, cum multi sint qui indigent Baptismo, et Presbyter non potest omnibus sufficere." (Lyndwood, *Provinciale*, lib. iii, tit. 24, p. 243.)

. . . in the absence of the Priest to baptize infants." [21] The words, "in the absence of the Priest to baptize infants" were inserted in the Ordinal at the Review in 1662. "This," Maskell says, "is another among the many instances of the care which was then taken by the bishops, to return as much as possible to the ancient rules and practices of the Church." But whenever an unbaptized infant or an unbaptized adult is in danger of death, he or she may be baptized privately by any competent person (*i.e.*, by a rational human being, not a mute [22] nor powerless to perform the act of applying the water), man or woman, boy or girl, even though the person who thus acts as the minister of Baptism be excommunicate, or an infidel, or an heretic, if he or she, in the act of baptizing, intends to do that which the Church does.[23] Except in a case of neces-

[21] The Bishop's declaration of diaconal duties, in *The Ordering of Deacons*.

[22] A mute person cannot administer the sacraments, for in each case there is a form of words which must be uttered in articulate audible speech. The sign language used by mutes can no more be substituted for the vocal sounds requisite in the form of Baptism than wine can be used in lieu of water as the matter of Baptism. Inasmuch as all Baptisms performed by mute ministers are wholly invalid, all persons who have received such baptism should be baptized absolutely, without the use of any conditional form.

"Si baptizans in baptizando nulla verba profert, non est baptizatio legitima; quia alterum essentialium defecit, sc. verbum. . . . Et breviter dico quod dimittatur, alias omittatur aliqua *dictio* de substantia verborum ad baptismum per Christum institutorum, non valet baptismus." (Lyndwood, *Prov.*, lib. i, tit. 7, p. 42.) "Dum sacramentum ali quod ministrat, singula verba. quæ ad illius formam et ministerium pertinent, attente, distincte, et pie, *atque clara voce pronunciabit*. (*Rit. Rom.*)

[23] *Cf.* Lyndwood, *Provinciale*, lib. iii, tit. 24, p. 241, and Baruffaldi, *Ad. Rit. Rom. Com.*, tom. i, tit. vi.

sity, and therefore privately, lay folk have no right to baptize, and sin grievously if they administer the sacrament of Baptism when the services of a clerk in holy Order can be had.[24] In any case of necessity, a Priest is to be preferred (as the minister of Baptism) to a deacon, a deacon to a layman, a man to a woman (unless the woman knows the *form* and the man does not); and any other person is to be preferred to the father or the mother of the child.[25] No one can baptize himself.[26] The peril of death, by which it becomes lawful and right for a lay person (acting in the absence of a Priest) to baptize is not confined to bodily sickness but includes all grave imminent danger of loss of life.

Concerning the *validity* of Baptism administered by lay persons, Maskell says,[27] "Whatever restrictions this canon (of the Council of Elvira, Spain, about the year 304) imposed upon the administration of baptism by lay persons, . . . the fact remains, that under certain circumstances such baptisms were to be recognized as valid. . . . We cannot suppose, if before the

[24] Lyndwood, *Provinciale*, lib. i, tit. 7, p. 41.

[25] See Le Vavasseur, *Cérémonial, du Sacr. de Baptème*. "It is not (perhaps I ought to say, it has not been) unusual for English priests to baptize their own children, as an office especially suitable to themselves; in what way suitable, I am quite at a loss to discover, even if it rested on their own opinions of suitableness; but, at any rate, to perform such an office, except in case of necessity, displays, if not a forgetfulness of the doctrine and mystery of the Sacrament, at least a most marvellous ignorance of all ecclesiastical rule.". (Maskell, *Holy Baptism*, ch. ix, p. 214, note.)

[26] "The invalidity of a baptism administered to a person by himself, is a question which has been decided by the canon law, . . . 'alius est qui baptizatur, et alius, qui baptizat.'" (*Ibid.*)

[27] *Holy Baptism*, chs. viii and ix.

fourth century lay-baptism was not only irregular but invalid, that at that time, when the practice of the apostolic age was so well remembered and consented to, a change so great, in a sacrament instituted by our Blessed Lord, could have been either introduced or permitted. The fathers of the Catholic Church knew well that baptism is necessary to salvation; . . . but they knew no less the certain truth, that the Church could not extend, without a new revelation from the same Divine Source, the bounds and limits within which those blessings were to be conveyed and received. If, therefore, our Blessed Lord had so tied down the administration of this sacrament, that it should not be valid except at the hands of a Bishop, Priest, or Deacon; — and this was a fact only to be learnt from the practice and teaching of the apostles themselves; — it is not to be conceived that within so short a period such a change as lay-baptism would have involved, affecting the very essence of the sacrament, could have been ventured on by the Church. . . . In all cases of necessity, not the most proper minister, but some minister is required; and whether male or female, the Church regards the person who administers, as simply the instrument. . . . In the doctrine of lay-baptism, as in all others of like importance, there is not nor has there ever been any variation between the Church of England and the Church Catholic. The judgment of both has constantly been the same; that Baptism by whomsoever administered, if with the proper Matter and the proper Form, is to be received and acknowledged."

Very great care should be exercised in admitting the

validity of a baptism performed by any person other than a well instructed Catholic. It is highly probable that baptisms performed by Ministers of the Unitarian, Swedenborgian, Mormon, and other eccentric sects are null and void in every case. And even among the so-called Evangelical Bodies the form is often corrupted by variations and interpolations, and not infrequently the matter is either entirely omitted or is not applied directly upon the flesh of the candidate simultaneously with the utterance of the form.

VI. The Subject of Baptism

Any human being, as yet unbaptized and living in the flesh on earth, is a subject of Baptism. Persons who were not baptized in their infancy, and have never had the full use of their reasoning powers, should be baptized as if they were infants. Persons who have acquired the perfect use of reason should express or manifest some desire for Baptism, and make acts of faith and contrition, before they are baptized.[28] If need be, persons who are asleep, or are in a state of lethargy or coma, may be baptized if they have at any time expressed the desire to be baptized and given some evidence of repentance. Insane persons should be baptized in the intervals, if any, when they have some use of their reason, or they may be baptized at any time if they are in peril of death.[29]

[28] See Notes on the Ministration of Baptism to such as are of Riper Years.

[29] Concerning the administration of Baptism to children prematurely born, and to such as are not yet perfectly born and not likely to be born alive but are in peril of death, see Appendix C.

VII. The Effect of Baptism

The effect of Baptism, rightly administered to a person who puts no bar in the way of God's grace, is a supernatural regeneration, *i.e.*, a spiritual "death unto sin and a new birth unto righteousness." The creature who, by nature, was born in sin and a child of wrath, by holy Baptism is grafted into Christ and His Church, and made a child of God and of the light, and an heir of the kingdom of heaven. All past sin is blotted out, and all the penalties of sin are remitted.[30] With the adoption to divine sonship there is infused into the soul the sanctifying grace and righteousness of Christ, together with the virtues of faith, hope, and charity; the help and assistance of actual grace, whereby the baptized person is able to lead a Christian life, is given; and in every case, even where impenitence bars the way to (until repentance allows) the full effect of the sacrament, the soul is impressed with the seal or *character* of God's ownership; which seal once stamped upon the soul is indelible and cannot be repeated, for "once baptized always baptized."

VIII. The Day of Baptism

In our rite, the time appointed for the Public or solemn Baptism of either infants or adults is on

[30] "He who is baptized is freed from the *reatus*, the liability to all the punishment due to his (past) sins. . . . Baptism takes away the penalties of this present life, but not *in* this present life; . . . It is meet that the incorporate members of the one Body should, like the Head, suffer and die, bear the cross, and win the crown. Men must not come to Baptism to avoid the sufferings of this present life, but

"Sundays or other Holy-days, or Prayer-days [31]; but in case of necessity "Baptism may be administered upon any other day." In the earliest ages of the Church there was no restriction of the time when infants might be baptized.[32] Tertullian (A.D. 200), indeed, advocated delaying Baptism, except in cases where there was danger of death, until Easter-tide; [33] but "the way of Tertullian's arguing upon this point shows plainly that he was for introducing a new practice." [34] Nevertheless, this opinion, that there was a special fitness in the festivals of the Lord's Resurrection and His gift of the Holy Ghost as times for the administration of Public Baptism, gradually prevailed in the Church, and by the latter part of the fifth century, Easter and Pentecost, and the days between them, were very commonly accounted the only lawful times for Public Baptism.[35] And this custom was formally approved by Councils, held in France and Spain, during the sixth century. Yet, so that the preferred season was not neglected, the Baptism of adults who were in readiness, and also of infants, might be solemnly per-

to gain the glories of the next." (Bp. Forbes, *Explan. of the Thirty-Nine Articles*, 2d ed., p. 493.)

[31] By "Prayer-days," probably, Wednesdays and Fridays are intended to be designated.

[32] "Primum enim omnes docebant et omnes baptizabant, quibuscunque diebus, vel temporibus fuisset occasio." (S. Ambr. (?) in *Ep. ad Ephes.*, cap. 4.)

[33] *De Baptismo*, viii, 19.

[34] Bingham, *Antiq.*, bk. xi, ch. iv, sec. 10, 12.

[35] "Unde quia manifestissime patet, haec duo tempora baptizandis in ecclesia electis, esse legitima, monemus ut nullos alios dies huic observantiæ misceatis." (S. Leo, *Ep.* iv, *ad Epis. Siculos*, cap. 5.)

formed at any time; for, as even Tertullian admitted, "every day is the Lord's day, every hour and every time is fit for Baptism," if the candidates are in readiness. Against the opinion that the Baptism of infants ought to be delayed until they are eight days old, "St. Cyprian and a council of sixty-six Bishops returned this synodical answer, 'Our unanimous resolution and judgment (is) that the mercy and grace of God is to be denied to none as soon as he is born.'" [36] Under the laws of Ina, king of Sussex, A.D. 688, the Baptism of infants was required, under heavy penalties, within thirty days after birth.[37] By our own rule, clearly expressed in the first rubric in the Office for the Ministration of Private Baptism (a rule very commonly and needlessly disregarded), it is required that "the Minister of every Parish shall often admonish the People that they defer not the Baptism of their Children longer than the first or second Sunday after their birth, or other Holy-days falling between, unless upon a great and reasonable cause." [38] Surely it is very desirable, and a subject for earnest prayer, that the primitive faith in regard to Baptism may prevail more widely among our Priests and people; so that there may be less of neglect on the part of the parish clergy thus to admonish their people, and less of any needless delay

[36] St. Cyprian, *Ep.* lxiv, *Library of the Fathers*, vol. 17, Oxford, 1868.

[37] Wilkins, *Conc.*, tom. i. p. 58.

[38] By the present day Roman rules, "Pancorum dierum dilatio (ad 3–8 dies pro consuetudine regionis) sine ullo peccato tolerari potest, nisi speciale periculum infanti impendet." (Lehmkuhl, *Theo. Moralis*, p. ii, lib. i, tr. ii.)

on the part of parents to obtain for their children the gift of regeneration and release from the power of Satan; and thus to hasten, by adding to the membership of the Church, the final triumph of Christ.

The first rubric in the Office for the Public Baptism of Infants, in the editions of the Book of Common Prayer issued in the years 1549, 1552, 1559, and 1604, refers to the custom by which "the Sacrament of Baptism in the old time was not commonly ministered,[39] but at two times in the year, at Easter and Whitsuntide"; and while granting that the old custom has "grown out of use" yet affirms that "it is thought good to follow the same as near as conveniently may be." The spirit of this old rubric might very fittingly be carried into practice among us (more closely than our present rubrics provide for), if the parochial clergy would advise their people not to present their children for Public Baptism on any day in the week immediately before Holy Saturday, nor in the week before the Vigil of (*i.e.*, Saturday before) Pentecost, unless they have reasonable cause; but that they bring them for Solemn Baptism upon Holy Saturday, and the Saturday next before Whitsunday.[40] As marriages not publicly solemnized with all the ceremonies and festivities may take place in the interdicted seasons, so too, with

[39] That is, ministered publicly in the church, with the accustomed ceremonies.

[40] "Solemnis baptismus celebrari solet in Sabbato sancto Paschæ et in vigilia Penecostes, et ideo pueri nati infra octo dies ante Pascha, vel infra octo dies ante Pentecosten, debent reservari ad baptizandum in Sabbato sancto Paschæ vel in vigilia Pentecostes, si commode et sine periculo valeant reservari." (*Manuale Sar.*)

much more reason, may Baptism be administered on ferial days, yet less solemnly, as to ceremonies, than on Sundays and Holy-days. Lastly, it is to be noted, that Baptism is to be publicly administered upon "Sundays and other Holy-days" because it is then that "the most number of people may" be expected to "come together," and "every man present may be put in remembrance of his own profession made to God in his Baptism." [41]

IX. The Hour of Baptism

In our Offices for Public Baptism we have the rubrical direction which requires such Baptisms to take place "either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer." For such an arrangement as this there does not appear to be any liturgical precedent. Anciently Baptisms commonly took place immediately before a Mass, and the newly baptized infant, or adult, was at once confirmed by the Bishop if he were present; after which (or, if the Bishop were not present, after the Baptism) the sacrament of the Body and Blood of Christ was given to the newly baptized person.[42] For the purpose of facilitating the administration of the Eucharist to the newly baptized, altars were sometimes provided in the baptisteries,[43] at which, or at an altar within the church building, Mass was celebrated imme-

[41] Rubric, *Min. Pub. Bap.*, Eng. Bk. of Com. Prayer.

[42] See Bingham, *Antiq.*, bk. xii, ch. i: and bk. xv, ch. iv. Also Van Espen, *Jus Eccles. Univ.*, p. ii, tit. ii, ch. iii.

[43] *Vide* Martene, *De Antiq. Eccles. Rit.*, lib. i, ch. i. art. ii, 14.

diately after the baptismal, or the Confirmation service.[44] In some very ancient liturgies, special prayers in behalf of persons about to be baptized, and those newly baptized, were provided for use at Masses which were celebrated in connection with the baptismal services, *i.e.*, both the *Ordo ad faciendum Catechumenum* and the *Ritus Baptizandi*. The custom of giving the Eucharist to newly baptized infants ceased in the West towards the close of the twelfth century,[45] and at about the same time the practice of administering Baptism immediately before Mass also came to an end.

At Cologne, in 1545, under the rule of Archbishop Hermann, Baptisms took place after the Creed in the Mass.[46] This innovation, or some other custom of Lutheran origin, may have suggested to the compilers of the English Prayer Book some alteration from the old order, and led them to make the requirement that all Public Baptisms should take place after the last Lesson in one or the other of the two Daily Offices.

[44] "Missæ autem post baptismum celebrandæ ritum, præter allatum Ordines Romani authoritatem alia etiam scriptorum testimonia demonstrant." (Vicecomes, *De Antiq. Bap. Rit. ac Cer.*, lib. v, cap. xxxiii.)

"The ancient Church was wont to administer this Sacrament of Baptism immediately before the Sacrament of the Lord's Supper; for that they were *Gemina Ecclesiæ Sacramenta*, the *Twin Sacraments*, and therefore go together." (Wm. Nicholls, D.D., *A Comment on the Book of Common Prayer, Add. notes*, p. 55, London, 1710.)

[45] See Bingham, *Antiq.*, bk. xv, ch. iv.

[46] See The Simple and pious Consultation of Herman, Abp. of Cologne. (Day's translation, London, 1548). The original of this book, published in 1545, was founded on a form which was established in Nuremberg in 1533, in which (Nuremberg) form the baptismal service was taken literally from that published by Luther in 1527.

Under the new order, an attendance of a goodly number of the people seems to have been expected at the recitation of these Offices, and therefore the assistance of such a congregation at every Public Baptism. It is certainly most agreeable to the character of the baptismal service and to ancient custom that many Christian people should be present and take some part in the service when holy Baptism is publicly administered. Therefore the parish Priest will do well, generally, to try to secure such an attendance at Public Baptisms. But as a matter of fact it is not often possible to do this; and where the Mass has its proper place as the chief service of the day, the service to which Christian people are bound to come on Sundays and the greater Holy-days, it is not convenient to administer holy Baptism after the last Lesson in Matins.

Moreover, it may often happen that the parish Priest, out of consideration for the feelings of poor people (who because of their poverty dislike needless publicity), will do well to appoint, for the Baptism, an hour when the congregation will be limited to the persons of the baptismal party.

And finally, custom, of long continuance and almost universal among us, allows us to baptize publicly in church at any hour which may be most convenient for all who are immediately concerned. This customary action on the part of many or most of our Bishops and the great body of our parochial and missionary clergy makes the rubric in question not obligatory.

To administer Baptism publicly towards the close of the day, *i.e.*, before or after the hour for Vespers, is

also agreeable to ancient usage.[47] The ninth hour was the hour of prayer, the hour when Christ gave up his soul on the Cross, into whose death we are baptized. Hence Alcuin teaches (*de Divinis offic., cap. de Sab. sancto*) that catechumens were to be baptized at the ninth or Vesper hour, because at that hour Cornelius, the first catechumen from among the Gentiles, was bidden by an angel to send for St. Peter, who baptized him.[48]

X. The Place of Baptism

In the earliest ages of the Christian era, Baptisms were often performed in rivers, or at fountains, of which times our word Font is a reminder. In later times, probably somewhat earlier than the fourth century, and thenceforth down to the ninth century, the practice obtained of erecting Baptisteries, or buildings intended solely for the administration of Baptism, and (when possible) the ministration of Confirmation and the holy Communion to the newly baptized persons. Such baptisteries were generally erected near church buildings. During the ninth century, or perhaps somewhat earlier, began the practice of placing the Font within the porch of the church building; and then, a little later, the custom of putting the Font within the nave or an aisle, of the church, was established.[49] With us ordinarily the place of Baptism is at the Font in a church building. Not without necessity or great

[47] *Cf.* Vicecomes, *De Antiq. Bap. Rit. ac Cer.*, lib. i, cap. xxiv.
[48] Cornel. à Lap., in Acta Apost., cap. x, 3.
[49] See *Dict. of Christ. Antiq.*, art. *Baptistery*.

cause should Baptism be administered elsewhere than in a church. People may have their private oratories for prayer in their own dwelling houses, but the administration of sacraments in private houses (except to the sick and dying), without special license from the Bishop, has been forbidden from very early times.[50] Not every church building may lawfully have within it a baptismal Font, but only those in which the lay people assemble for worship, *i.e.*, cathedrals and parish churches. Canon law forbids the erection and use of baptismal fonts in the chapels of colleges and religious houses.[51] Yet among the chapels of religious houses an exception is to be made in favour of those which are connected with Convent schools which have a chaplain duly licensed by the Bishop.

XI. The Font

By English and other ancient canon law, baptismal Fonts are required to be made of stone, or where stone cannot be had of any other suitable material; and to be decently covered and reverently kept.[52] If the material of the Font is porous, the basin should be lined with pewter, or some other non-porous substance, or it may be furnished with a bowl of silver or pewter, fitting closely to the sides and up to the top of the

[50] See Bingham, *Antiq. Chr. Ch.*, bk. x, ch. vi.

[51] *Vide* Lyndwood, *Provinciale*, lib. iii, tit. 24, p. 241.

[52] "There shall be a Font of stone, or other competent material in every church, which shall be decently covered and reverently kept and not converted to other uses." (*Const.* Edm. Abp. Cant., A.D. 1234, Lyndwood, *Prov.*, lib. iii, tit. 24, p. 241. See also *Can. Eccles.*, A.D. 1604, No. 81.)

basin, and have handles by which it may be lifted out for cleansing.[53] Every baptismal Font should be supplied with its own vent or drain, through which the water, after it has been used at a Baptism, may be poured off into the earth.[54] In no case should the baptismal water be allowed to pass off into a sewer or any foul pool. If in any case the baptismal Font cannot have its own vent or drain, a drain or piscina should be constructed in the floor near the Font, and into this the water, after it has been used for the administration of Baptism, should be poured.

Every baptismal Font ought to be at least forty-two inches in height, and may well be about forty-eight inches high, as about equal to the average height of the breasts of the clergy who are likely to officiate thereat. When it is properly constructed, a baptismal Font has four component parts, viz., the base, the stem or shaft, the basin, and the cover. The base ought to be solid, and its outline in agreement generally with the basin above, yet somewhat less in diameter. The shaft supporting the basin may be single or else a cluster of columns. The basin should be large enough for dignity and for the immersion [55] of at least the head

[53] Van der Stappen, *Sac. Liturgia*, tom. iv, p. 63.

[54] "In the bottom of the basin of all Fonts which are correctly made (certainly in all ancient ones) there are a plug and a drain by which the water may be conveyed away when it has been used . . . coupled with the consideration that there is no permission to omit the prayer of benediction, the reasonable conclusion is, that the water is not to be reserved from one time to another. A repeated benediction of the same water would be improper." (Maskell, *Holy Baptism*, p. 90, note.)

[55] "Sic quod Baptizandus possit in eo mergi." (Lyndwood, *Prov.*, lib. iii, tit. 24, p. 241.)

and shoulders of a child. The shape (or horizontal outline) of the basin, shaft, and base, to be preferred above all others, is octagonal; yet either the round or square form is quite suitable.[56] Upon the exterior of the basin there may be some suitable inscription, and also some carved symbol, or symbols, of Baptism. The cover of the Font should fit closely to the top of the basin, and ought to be marked and ornamented on its upper part with a Cross which (according to the shape of the cover, be it either flat or canopied) may be horizontal or perpendicular, but if horizontal should have bars of equal length. A modern form for the Font is an oval basin about forty inches long by about thirty inches wide, divided interiorly into two circular basins of the same size and separated from each other by a margin at the top of about two inches. The basin at the eastern side contains the water for Baptism; the other is used to receive the baptismal water as it falls from the head of a person who is being baptized. Such a Font obviates the use of a portable basin held by the server. Each of the basins in such a Font should have an opening in the bottom communicating with a passage leading down through the stem or pillar of the Font to the earth below. The opening in the basin which is used to hold the water for Baptism must be furnished with a plug or stopper.

[56] De Montault, *Traité Pratique de la Construction de L'Ameublement des Églises*, vol. i, liv. i, xxx; et liv. ii, ch. xxii.

In the octagonal form of the Font there is "a mystical reference to the eighth day of our Lord's resurrection, and of regeneration by the Spirit." (See *Dict. Chr. Antiq.*, vol. i, s. v. *Font*.)

In agreement with ancient usage and liturgical propriety, the baptismal Font should be erected at the western end of the church building, and if possible it should be near and to the north of the principal entrance [57] so that the Officiant at a Baptism may be in sight of the high altar. The Font ought not to be placed close to a wall, but should have a clear space all around it, sufficient to accommodate (at least) a Priest and his server and the sponsors with the child or adult person to be baptized. The space about the Font should be enclosed with a screen, or grille, or at least a balustrade, and have set up within it a picture or image of St. John Baptist, or some representation of a notable Baptism or of a type of Baptism.

Near the Font there should be provided an aumbry or closet, in which the holy oils and other articles required for use in the administration of holy Baptism may be kept. This aumbry should have its lock and key, the key to be in the custody of the parish Priest, or some other clerk in holy order, who may act as his delegate.

[57] "The Font, close to the principal entrance, . . . placed there because Baptism is the beginning, the way into the kingdom of heaven." (Keble, *Sermons on Holy Bap.*, p. 10.)

"At inquies; si dudum in Ecclesiis baptisteria fieri cœperunt, in qua vero partè exigere mos fuit? Non est dubium, quin à sinistra ingredientium, quæ ad Orientem solem vergit, prope vestibulum baptisteria ædificari consueverint." (Jos. Vicecomes, *De Antiq. Bap. Rit. ac Cer.*, lib. i, cap. vii.) "Baptisterium . . . si intra Ecclesiam, ut fere semper fit, ejus locus deligatur, . . . a parte Aquilonis, sen Evangelii, prope ostium majus Ecclesiæ." (Van der Stappen, *Sac. Liturgia*, tom. iv, q. 62.)

XII. The Filling of the Font

In the first Prayer Book of Edward VI there was no form for hallowing water, in the Office or Rite for the Public Ministration of Baptism, but such a form was printed at the end of the baptismal Offices and it was preceded by this rubric, "The water in the Font shall be changed every month once at the least, and afore any child be baptized in the water so changed, the Priest shall say at the Font these prayers following." In all subsequent editions of the English Prayer Book, as in our own rite, a form for hallowing the water is a part of the baptismal service, and the water which is in the Font when the Priest begins the service must be hallowed immediately before the Baptism takes place.[58] The benediction wherewith water is blessed for use in administering the sacrament of Baptism is reckoned among the *Benedictiones constitutivæ*, all of which are abidingly effective until the thing so blessed is corrupted, or so changed in form or condition as to make it unfit for the purpose for which it was blessed. And things thus blessed, as long as they remain unimpaired, cannot be blessed again with a like benediction.[59] Hence it follows that, in requiring the hallowing of water every time the Office for Baptism is said, our rites require a renewal or change of the water in the Font on every such occasion, and this involves a casting forth (in some manner agreeable to ecclesiastical prin-

[58] "The water then must first be cleansed and sanctified by the priest that it may be able, by Baptism therein, to wash away the sins of the baptized." (St. Cyprian, *Ep.* lxx, i.)

[59] *Cf.* P. M. Quarti, *De Sacris Benedictionibus*, tit. i, sec. vi.

ciples and traditions)[60] of the water which has been blessed on some former occasion and a filling of the Font with water not yet hallowed, before the Priest begins the service. The wording of the rubric which requires the renewal of the water in the Font is somewhat ambiguous,[61] for it may be understood as directing, either that the Font is to be already full of water when the Priest comes to it, or that such an ample and sufficient quantity of water is to be put into the Font after the arrival of the Priest and before he begins the service. The rubric does not prescribe how the Font is to be filled nor by whom. It is certainly fitting that the Priest himself[62] should put the water in the Font; and yet this is one of those cases where, *Qui facit per alium facit per se*, and therefore the Priest may, if he please, have the Font filled by some acolyte or other person who will act as his deputy. Anyhow the water is to be in the Font before the Priest begins the baptismal service. To ensure this and to comply with the terms of the rubric, the Priest seems to be free to have the water put in the Font either at the time when he comes to it or at some time previous to the public service. Where it can be done it is a convenient arrangement to fill the Font from a pipe connected with the water mains of the town or with some similar source of supply, if such water is clean and pure.

[60] See Appendix B.

[61] Maskell, *Holy Baptism*, p. 90, note.

[62] "Si vero corrupta fuerit, aut effluxerit, aut quovis modo defecerit Parochus in fontem bene mundatum ac nitidum recentem aquam infundat, eamque benedicat." (*Rit. Rom., Gen. Rub., de Materia Baptismi.*)

The pipe in such cases is carried up through the shaft of the Font to the bottom of the basin, and the water is turned on or off by a "cut-off" conveniently placed near the Font. After each occasion of Baptism in the church, the Font should be emptied and cleansed, and sometime before it is again "filled with pure water" [63] for another Baptism the Priest, or some other person acting for him, should make sure that the basin of the Font is quite clean. If the water which is to be hallowed for the Baptism of infants or for the Baptism of any person by immersion be very cold, it should be warmed by the addition of some hot water before the benediction takes place.

XIII. The Sponsors

The origin of baptismal sponsorship is not certainly known, but its chief purpose has ever been to afford additional security that baptized children should be brought up in the true faith. Anciently not more than one sponsor was required, nor more than two permitted, at the Baptism of an infant. If there was but one

[63] "Take notice that this Font is to be filled with pure Water. The Water must be pure, because it is to represent and convey the purest of all things, the Holy Spirit of God; and it must fill the Font because God's mercy is overflowing; and because, as the service afterwards shows, it were well if the infant, not being weak or sickly, might be plunged entirely in the water, instead of merely having it poured on him." (The Rev. John Keble, *Sermons on the Bap. Offices*, p. 23.)

"'Pure Water' (cp. Heb. x, 22), *i.e.*, water whereby *purifying* is to be accomplished. 'Pure' is that which makes men pure." (Dr. Pusey, *Scriptural Views of Baptism*, "Tracts for the Times," No. 67, p. 72, note.)

sponsor, either a man or a woman might serve; but if there were two sponsors one must be a man and the other a woman. Such is the rule, according to the Latin rite, at the present day.[64] The requirement, in our rite, of three sponsors has a precedent in a decree at York, A.D. 1195,[65] and in the permission given in the Constitutions of Edmund,[66] Archbishop of Canterbury, A.D. 1236. The English custom of having three sponsors at Baptism, for each child, appears to have been derived from, and to be a combination of, the very ancient custom of having one sponsor at the admission of a child as a Catechumen, another at the Baptism of the same child, and yet another at its Confirmation.[67]

By a rubric in our rite, it is ordered that, "parents shall be admitted as sponsors, if it be desired"; yet it will be most agreeable to the traditional principle of

[64] "Patrinus unus tantum, sive vir sive mulier, vel ad summan unus et una adhibeantur, ex decreto Concilii Tridentini; sed simul non admittantur duo viri aut duæ mulieres, neque baptizandi pater aut mater." (*Rit. Rom., Rub. de Patrinis.*)

[65] "Ad levandum vero puerum de Fonte, tres ad plus recipiantur, videlicet, in Baptismo maris duo mares et una fœmina; in Baptismo Fœminæ, duæ fœminæ et uno masculus." (Lyndwood, *Prov.*, lib. iii, tit. 24.)

[66] Wilkins, *Conc.*, tom. i, p. 171.

[67] See Procter and Frere, *Hist. Bk. of Com. Prayer*, p. 575, note. Particular reference to this custom is made in the *Corpus Juris Canonici*, and the passage is quoted by Vicecomes, as follows: "Cujus distinctionis meminit Hyginus (A.D. 140) Pontifex, apud Grat. de consecratione, dist. iv, cap. 100, illis verbis; *In catecumino, et in baptismo, et in confirmatione, unus patrinus fieri potest, si necessitas cogit. Non est tamen consuetudo Romana, sed singuli per singulos suscipiunt.*"

sponsorship if parents are instructed *not* to offer themselves as sponsors, except in case of necessity. Until the year 1865, when the old prohibition was removed by an act of Convocation, parents were not allowed as sponsors for their own children, at Baptism, in the Church of England. St. Augustine, however, witnesses to the fact that, in his time (and, by inference, also in the ages preceding), parents were sometimes allowed to act as sponsors for their children. Bingham[68] knows of no decree forbidding parents to act as sponsors for their children prior to that of the Council of Mentz, A.D. 813. The exclusion of parents from sponsorship for their own children, originally due to the desire to have additional security (over and above parental care) for the upbringing of the children in the Catholic faith, was strengthened and established by the belief that a spiritual relationship was contracted among those who had to do with the spiritual birth of the children.[69] This belief was explicitly set forth in canon law, which made it irregular and improper for a Godfather to marry his Goddaughter or her mother, and for a Godmother to marry her Godson or his father, and placed the same kind of impediment between the baptizer and the baptized; of which law there appears to be still, in our rites, at least an implicit

[68] *Antiq.*, bk. xi, ch. viii. Cp. *Dict. Christ. Antiq.*, art. *Sponsors.*

[69] "Verisimilius crediderim parentibus officium Patrini in Baptismo proprii filii fuisse interdictum, post quam cognatio spiritualis atque ex ea resultano impedimentum Matrimonii inter Patrinum et baptizati matrem inductum fuit; cujus cognationis et impedimenti apud pristinos auctores mentio nulla occurrit." (Van Espen, *Jus Eccles. Univ.*, p. ii, tit. ii, cap. iv, *De Baptismo.*)

recognition in the use of the terms "Godfathers and Godmothers."

By Canon No. 29, of Canons Ecclesiastical A.D. 1604, sponsors are required to be communicants. This requirement is in agreement with all ancient precedent and Catholic principles, and therefore no persons other than such as have come to years of discretion, have been confirmed, and are able and willing to make sincerely [70] the promises for the infant to be baptized, should be admitted as sponsors. Heretics and those who are excommunicate are ineligible for sponsorship, and persons who live together as man and wife, in defiance of the laws of the Church, ought not to be accepted as sponsors. The rules of the Church also bar from baptismal sponsorship all persons who are members of a Religious Community or Order.[71] The clergy generally, whether religious or secular, ought not to act as sponsors. "The absence of any provision for sponsors in the case of the Private Baptism of Infants shows that in the view of the Church they are neither of the essence of the sacrament nor indispensable to its validity; and that Baptism is not merely a covenant, but an imparting and reception of free Divine grace." [72]

[70] *Cf.* St. Aug., *De Peccat. Verit.*, I, 34.

[71] "Nulli religiosi debent admitti in patrinos." (*Man. Ebor.*, Surtees Soc., p. 21. *Cf.* Baruffaldi, *Ad. Rit. Rom. Com., de Patrinis.*) "Il y a des conciles provinciaux et des Synodes diocésains qui l'ont interdite à tous les ecclésiastiques même séculiers." (Fornici, *Inst. Liturgiques*, p. iii, ch. vii.)

[72] The Rev. H. W. Pereira, *Com. Office for the Min. of Holy Baptism*, p. 104, note.

When sponsors make the baptismal vows for children of faithful Christian parents, they have little to do for their spiritual children beyond remembering them in their prayers. But when there is good reason to believe that the parents or guardians will not instruct and train their children in the principles of the Christian religion, or cause them to be so instructed, the sponsors are bound to do all in their power to "provide that the children may learn the Creed, the Lord's Prayer and the Ten Commandments, and all other things which a Christian ought to know and believe; and that the children may be virtuously brought up to lead a godly and a Christian life."

XIV. The Preparation for Baptism

Whether the Baptism be Public or Private, of an infant or an adult, there must needs be some preparation for the administration of the sacrament, and the preparation ought to be such as is fitting, as well as needful, for the occasion. All great works have going before them a preparation proportionate to the dignity of the work. And among all the works of God, in which He permits or commands man to co-operate with Him, surely none, except the holy Eucharist, is greater than Baptism. For "the washing of Water by the Word" is the deliverance, from the terrible bondage of Satan and sin, of a creature for whom our Lord endured His Cross and Passion that he might be thus delivered. Holy Baptism is the birth of a member of the royal family of heaven; it is the coronation of a king whose kingdom is greater than that

of any earthly monarch; and it is a marriage, of which earthly marriage is but a figure.[73] To such a work the Priest should not come lightly, but with prayer to God the Holy Ghost for grace to enable him to perform his blessed task rightly and reverently. To such a function there should come as large an assembly of Christian people as may be possible at the time, that they may show their interest in the great event in which they are so intimately concerned, and may perform their duty in assisting at the Baptism. To the Priest belongs the duty of seeing beforehand that persons competent to act as sponsors are chosen and that such persons are sufficiently instructed in regard to the ceremonies of holy Baptism, and about the obligations of sponsorship. If the postulant for Baptism be an adult, the Priest may not, lawfully, baptize him, or her, save in exceptional circumstances, without a thorough preparation in heart and mind and body.

The responsibility for the appointment of a proper time for Baptism rests with the Priest, who (with due regard for the convenience of all concerned) should endeavour to make the function as public as possible, that thus God may be honoured, and that the welfare of the person to be baptized may be furthered and that the parishioners generally may be edified. And lastly, the Priest ought to make sure that all things needful and fitting, as far as he can provide them, for the administration of the sacrament are in readiness; *e.g.*, that the Font is clean and that he has a surplice which is clean and otherwise fit for use, and that the

[73] Keble, *Sermons on the Bap. Offices*, pp. 4, 5.

things which he will use during the service are in their places by the Font.

It may easily happen in these days that many a parish Priest will be unable to carry out the ceremonies in the fulness wherewith they are described in the following pages; but he can, at least, give heed to some of the practical suggestions and take care to do, as far as possible, all that may be done as it should be done.

The Order of the Ceremonies of the Public Baptism of Infants.

CHAPTER I

The Preparation for a Public Baptism

When the sacrament of holy Baptism is to be administered publicly in the church, all things needed during the service ought to be made ready and arranged conveniently for use some time before the hour appointed for the Baptism.

1. In the Sacristy. — There ought to be in readiness, if they are to be used, a processional cross, two processional candlesticks with their candles, a censer, coals, and a boat of incense. If the Baptism is to take place at an hour other than that appointed for Matins, or Vespers, the vestments which the Priest will put on in the sacristy, viz., a surplice and a violet coloured stole, should be in readiness, and also, if they are to be used, a violet coloured cope and a black biretta. Also a surplice for the server, and surplices for any attendant clergy. The Parish Register, with ink and pen, should be on a table or desk ready for the Priest, that he may make a record of the Baptism as soon as possible after the service.

2. In the Chancel. — If the Baptism is to take

place "immediately after the last Lesson" at either Matins or Vespers, there should be laid upon the seat of the Priest who is to officiate at the Baptism (or in some other convenient place) a violet coloured stole, and also, if they are to be used, a violet coloured cope and a black biretta.

3. At the Font. — Near the Font there should be a small table, of about the ordinary height, covered with a clean white cloth. Upon the table should be set (*a*) two candlesticks with lighted wax candles; (*b*) a tray or salver upon which is laid a morsel of dry bread or a little meal; (*c*) a piece of fine linen, soft silk, or fine sponge, and a small linen towel for the Priest to use in cleansing his hands after he has used the holy Oils;[1] (*d*) a piece of soft silk or fine linen for wiping the places of the anointing on the head and body of the person to be baptized; (*e*) a small linen towel for wiping the baptismal water from the head of the newly baptized person, and for the Priest to use in drying his hands; (*f*) a basin to be held by the server at the time of the Baptism, to receive the Water of Baptism as it falls from the head of the person whom the Priest is baptizing, if the Font is not provided with a compartment for this purpose; (*g*) and a shell, spoon, or other suitable vessel, for pouring the Water of Baptism. This vessel ought to have a handle by which the Priest may dip it in the Font, and it should be narrow or contracted at the point where the water is poured forth.

In a locked aumbry, which may very properly be

[1] See ch. iii, sec. 3.

within the canopied cover of the Font or else upon the wall of the baptistery, there should be a vessel containing the Oil of the Catechumens, and another containing the holy Chrism; or else, if it be the custom of the place, the holy Oils may be kept in an aumbry built in or upon the wall of the sanctuary north of the altar, and the Priest will bring them with him when he comes to the Font.

In some convenient place near the Font there should be a white stole, unless it is the custom to use a double stole;[2] there should also be in readiness, if it is to be used, a white cope, and a book containing the Order for the Ministration of Public Baptism.

When the Priest comes to the Font he should place the vessels containing the holy Oils upon the table. If the sponsors or the parents of the child provide the chrisom-cloth and the wax candle, they will hand them to the server who will lay them upon the table; but lest these articles may not be thus supplied, a chrisom-cloth (of fine clean linen about twelve inches square) should be in readiness in the aumbry, and if need be, one of the candles on the table may be used at the ceremony

[2] Two stoles, one violet in colour and the other white, are to be preferred; yet there is good authority for the use of a double stole which is of a violet colour on one side and white on the other. "Stolæ duæ, ubi commode haberi possunt, una violacea et altera alba." (*Rit. Rom., de Sac. Bap.*) "S'il est possible, on prepare une étole double, violette d'un côté et blanche de l'autre." (Le Vavasseur, *Cérémonial*, 3me ed., p. xi, sec. 1, ch. ii.) By a decree of the Cong. of Sac. Rites, dated March 26, 1859, the use, at Baptism, of a stole "ex una parte violacea et ex altera alba," was declared lawful. (*Vide* Van der Stappen, *Sac. Liturgia*, tom. iv, q. 77; et *Prælectiones Juris Canonici, De Missa.* S. Many, Paris, 1903.)

of giving "the burning light." Water, pure and clean and sufficient to fill the Font, should be already in the Font, or else in readiness to be poured into it, when the Priest draws near. If a Bishop is to officiate pontifically at the Baptism, a seat for him, suitably covered, should be made ready near the Font.

As he puts on his surplice and stole the Priest would do well to follow the pious custom[3] of reciting the following prayers:

MAY the Lord clothe me with the new man, which after God is created in righteousness and true holiness.

GIVE unto me again, O Lord, the stole of immortality, which I lost by the transgression of my first parent; and although I am unworthy to draw near to thy holy mystery, yet grant that I may be made meet for everlasting joy.

The Priest, vested in cassock and surplice, going to administer a sacrament, ought not to carry his stole upon his arm, but should wear it. The stole, whenever worn, should be worn upon the neck, and not loosely about the shoulders after the manner of a scarf.

¶ The People are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other Holy-days, or Prayer-days. Nevertheless (if necessity so require) Baptism may be administered upon any other day.[4]

[3] Baruffaldi, *Ad. Rit. Rom. Com.*, tom. i, tit. ii, sec. viii.

[4] See Notes on Baptism, sec. viii.

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¶ There shall be for every Male-child to be baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers; and Parents shall be admitted as Sponsors, if it be desired.[5]

¶ When there are children to be baptized, the Parents or Sponsors shall give knowledge thereof, before the beginning of Morning Prayer, to the Minister.[6]

CHAPTER II

From the Approach to the Font, to the Address to the Sponsors

(Ordo ad faciendum Catechumenum)

1. ¶ The Godfathers and Godmothers,[7] **and the People with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer,**[8] **as the Minister by his discretion shall appoint.**

At the time appointed for the Baptism, before the approach of the officiating Minister, the sponsors with the infant, together with relatives and friends, and members of the family, should take their places near

[5] See Notes on Baptism, sec. xiii. "The Church's primitive practice (St. Aug. Ep. 23) forbids it to be left to the pleasure of parents whether there shall be other sureties or no. It is fit that we should observe carefully the practice of venerable antiquity." (*Answer of the Bishops*, Cardwell's *Hist. of Conferences*, p. 355.)

[6] See Notes on Baptism, sec. xiv, and also ch. ii, sec. i.

[7] See Notes on Holy Baptism, sec. xiii.

[8] *Ibid.*, sec. ix.

the Font. The sponsors should observe the ancient order [9] which placed the boys who were brought for Baptism on the right hand and in front of the officiating Priest, and the girls on the left hand and in front of the Priest. If the Baptism take place at Matins or Vespers, the people in attendance thereat (if any) remain in the places they have occupied during the preceding service, but they should now turn themselves so as to face towards the Font.[10] The appointment of the time [11] for the Baptism should be made with due regard for the convenience of all concerned, yet it belongs to the Minister, and not to either the sponsors or the parents, to make the appointment.

2. *The Approach of the Priest to the Font*

And the Minister coming to the Font, —

The Priest, who is to administer the sacrament of holy Baptism, will put on over his surplice a violet coloured stole, and then accompanied by another clerk in holy Order, or by an acolyte, also vested in surplice, he will go to the midst and there, together with his attendant, make the due act of reverence towards the altar.[12] Then, preceded by the clerk, or acolyte, the Priest wearing his biretta (if such be the custom of the place), and having his hands joined before and a little below his breast, his head erect, and his eyes

[9] Vide Sarum and York Manuals.

[10] See Cardwell's *Conferences*, ch. vii, p. 355.

[11] See Notes on Baptism, sec. ix.

[12] If the holy Eucharist be reserved at the altar before which the act of reverence is made, the Priest and his server genuflect; or, if this be not the case, they bow profoundly.

downcast, goes by the most direct way to the Font. If the Baptism take place at an hour when the Priest is not in the chancel, he will vest in the sacristy and go from thence directly to the Font. As he goes (from the chancel or the sacristy) the Priest may say, privately, the hymn, *Veni Creator Spiritus.*

If several clerks in holy Order are present in the chancel, and there be ample space about the Font, all of them, duly vested in surplice, and having their hands joined, may accompany the officiating Priest, walking two by two in advance of him. There may also be in attendance a censer-bearer, cross-bearer, and two candle-bearers. The censer-bearer, carrying a censer containing burning coals, and (unless attended by a boat-bearer) a boat containing incense, will walk in advance. The cross-bearer, carrying a processional cross and walking between the two acolytes who carry processional candlesticks with lighted candles, will follow the censer-bearer. If the way by which the procession must pass be narrow, so that the cross-bearer and the candle-bearers cannot walk abreast, the candle-bearers will precede the cross-bearer. Each of the acolytes should wear a surplice over his cassock. In such a procession the officiating Priest, if possible, should wear, over his surplice and stole, a violet coloured cope.

3. *The Position of the Priest and Others at the Font*

At the approach of the Priest the people who are awaiting him at the Font will withdraw (if need be) a little on either side so as to permit the Priest and his

server (and the other clergy and acolytes, if any be in attendance) to come unhindered to their places by the Font, and then resume their former positions and face towards the Priest. If other clergy and acolytes with censer, cross, and lights accompany the Priest, the censer-bearer when he draws near the Font pauses and withdraws (with his boat-bearer) a little to one side and faces towards the Priest as the latter passes by. The other acolytes also move aside from the Priest's path and stand facing towards the censer-bearer. The attendant clergy pass on, between the acolytes, and take positions on each side of the place where the Priest will stand.[13] The Priest and his server go, if possible, to the western side of the Font, and stand facing towards the altar. The server will stand at the Priest's left hand. When the Priest has taken his position by the Font, the acolytes turn themselves and face towards him. The clergy who stand with the Priest, face towards the altar.

When the Priest comes to the Font, if he does not bring the holy Oils with him, he will take them out of the aumbry near the Font and place them upon the table. If he has worn a biretta the Priest will now take it off and hand it to his server, who will lay it down in some convenient and suitable place. And, lastly, before he begins to question the sponsors, the Priest must take heed that the Font **which is then to be filled with pure Water,** is thus far in readiness for the ministration of Baptism.

[13] "Si nihil obstat, sacerdos se sistit facie conversa ad Orientem, seu ad altare majus." (Van der Stappen, *Sac. Lit.*, vol. iv, q. 97.)

4. *The Filling of the Font*

If, at the bidding of the Priest, a sufficient quantity of pure and clean water has been poured into the Font sometime before the hour appointed for the Baptism, the Font, when the Priest comes to it, is then found "to be filled with pure Water." If, on the other hand, when he comes to it, the Priest finds the Font to be empty, he, or some one acting for him, must then fill the Font with pure water. In either case the water, which must be in the Font before the Priest begins the service, must be pure and not yet hallowed for use in the administration of Baptism.[14]

5. *The Questioning*

And standing there, by the Font, the Priest, if need be, shall first inquire of those who bring the infant to be baptized, whether the child is a boy or a girl; to what parish the child belongs; and by what name they would have him, or her, called.[15] If need be, the Priest will counsel the sponsors (if he has not already done so) concerning the choice of suitable names; and he should refuse to give, in Baptism, any name that is associated with false gods, or the name of any impious opponent of the Christian religion, or any name that carries with it an impure or foolish meaning.[16]

[14] See Notes on Baptism, sec. xii.

[15] "Et inquirat sacerdos . . . utrum sit infans masculus an femina. . . . et quo nomine vocari debeat." (*Man. Sar.*)

[16] *Cf.* Lyndwood, *Provinciale*, lib. iii, tit. 24, et Baruffaldi, *Ad. Rit. Rom. Com.*, tom. i, tit. x, sec. 24.

Then the Priest shall proceed with the questioning, and **shall say,**

HATH this Child been already baptized, or no?

If two or more children are presented for Baptism at one and the same service, the Priest (when the rubic does not direct otherwise) shall make each and every inquiry severally of each set of sponsors.[17] If in any instance it appear that the child presented for Baptism has already been baptized the Priest shall proceed to inquire about the Baptism, as directed in the sixth rubric in the Office for "The Ministration of Private Baptism," and as more fully set forth below under the title, The Private Baptism of Children.

¶ If they answer, No; then shall the Minister proceed as followeth, the People all standing until the Lord's Prayer.

6. *The Exsufflation* and the Sign of the Cross*

At a signal from the Priest, a sponsor holding the child to be baptized shall draw near to the Priest at his right. Then shall the Priest breathe softly (*i.e.*, blow gently) three times (to the midst, the left, and the right) upon the face of the child, and shall say in a low voice, or privately,

[17] "The interrogatories are to be as often repeated as there are infants to be baptized." Archdeacon Sharp, *The Rubric in the Book of Common Prayer*, Oxford, 1853. See also the rubric before the final Exhortation (*Pub. Bap. of Infants*) in the Prayer Book of 1549.

* "Sacerdos insufflet in faciem pueri tribus vicibus, semel dicens Exi ab eo, etc." (*Man. Ebor.*, Surtees Soc., 1875.) This exsufflation,

GO forth from *him* thou unclean spirit, and give place to the Holy Spirit, the Comforter.

Then shall the Priest make, with his right thumb, the sign of the Cross upon the forehead and the breast of the child, meanwhile saying, in a low voice or privately,

RECEIVE the sign of the Cross in thy forehead ✠, and in thy breast ✠; take the faith of heavenly precepts, and let thy life be such that thou mayest be a temple of God.

At the exsufflation the face of the child should be free from veil or any kind of covering; and the sponsor should lay bare the child's breast that the Priest may make thereon the sign of the Cross.* If two or more children are to be baptized, each child is to be brought before the Priest, first the boys and then the girls in turn, for the ceremonies of the breathing and the signing. Then the Priest, addressing the sponsors, bystanders, and people, shall say the following Exhortation:

is among the ceremonies ordered in very ancient Liturgies, both Eastern and Western. (See Martene, *De Antiq. Eccles. Rit.*, tom. i, fo. 15–18.)

Even little children undergo exsufflation, exorcism; to drive away from them the power of the devil their enemy. . . . It is not then the creature of God that in infants undergoes exorcism or exsufflation; but he under whom are all that are born with sin." (St. Aug., *De Symbolo*, Lib. of the Fathers, vol. 22, Oxford, 1847, p. 654.)

*This signing with the sign of the Cross was ordered in the York and Sarum Manuals, and in most of the ancient Rites. (See Martene, *De Antiq. Eccles. Rit.*, tom. i.)

7. *The General Exhortation, and the Prayer for the Child, or Children, to be Baptized*

DEARLY beloved, forasmuch as all men are conceived and born in sin; and our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made *a* living *member* of the same.

Then, at a sign from the Priest, a sponsor, holding in his, or her, arms the infant to be baptized, shall draw near to the Priest, at his right hand, and the Priest shall proceed to say the following prayer, meanwhile placing his right hand lightly upon the head of the infant, or else (as will suffice and is generally to be preferred) holding his hand immediately over, yet not touching, the infant's head.[18]

If two or more children are presented for Baptism on the same occasion, the Priest should place his hand over the head of each child separately, as he says the words, Grant to this Child, etc., and then, holding his

[18] This imposition of the hand is a very ancient and significant ceremony which was prescribed in all the old English and continental Uses. Christ is expressly said to have laid His hands upon little children and blessed them; and His disciples, by His command and power, laid hands upon the sick for the healing of infirmities. And thus it has been customary, in the making of a Catechumen, to lay hands upon the head of the elect, as a sign of invocation of the Holy Spirit and of heavenly benediction.

hand uplifted for all in common, proceed with the prayers. If, however, the number of the children be too great to make feasible a separate imposition of the hand upon each child, it will suffice if the Priest hold his hand uplifted for all in common.

¶Then shall the Minister say,

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child;* wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee, world without end; through Jesus Christ our Lord. *Amen.*

If, in saying the above prayer, the Priest makes a slight pause after the word "perishing," the meaning will be the better set forth, viz., that Noah and his family were saved by abiding in the ark, and that they were saved "by water." [19]

[19] *Cf.* S. Cyp., *Ep.* 76, *ad Mag.*, et *Ep.* 74, *ad Pomp.* "The mention of the ark was first introduced in Edward VI's first book. . . . In our modern habits, probably for the most part, the ark is alone

8. *Impositio salis in ore*

Towards the close of the prayer, Almighty and everlasting God, etc., the server should bring the vessel containing the salt hallowed for use at Baptisms and hold it conveniently before the Priest. When he has concluded the prayer, "Almighty and everlasting God, etc.," the Priest shall take a grain or two of the hallowed salt between his right thumb and index finger and place the morsel in the mouth of the child [20] held before him by the sponsor, and shall say in a low voice, or privately,

N. RECEIVE the salt of wisdom, that God may be gracious to thee, unto everlasting life. *Amen.* Peace be with thee. *Amen.*

The salt must be natural, white, pulverized, clean, and dry; and the Priest should be careful to put into the mouth of the child not more than two or three grains, lest the salt sicken the child.

thought of as being an emblem of Christ's Church; the comparison of Baptism to the flood is tacitly passed over as a difficulty, since the Flood destroyed life, Baptism saves it. The ancients, following Holy Scripture more faithfully, and trusting more to the power of Baptism, saw in the flood of waters the Baptism of the expiated, and cleansed, and restored world." (Dr. Pusey, *Scrip. Views, etc.*, Tracts for the Times, No. 67, p. 240.)

[20] St. Augustine, referring to his admission into the order of Catechumens, says, "I was sealed with the mark of His cross, and salted with His salt." (*Conf.*, bk. i, ch. xi, 17.) This ceremony "on admission as a catechumen, previous to Baptism" denoted "the purity and uncorruptedness required of Christians." (See S. Aug., *De catechiz rudib.*, c. 26, and note, p. 10, vol. i, Lib. Fathers, Oxford 1840.)

If the salt has not been blessed on some previous occasion the server does not at once bring it to the Priest, but the Priest, having said the prayer, turns to the table and, having his hands joined (the server holding the book), proceeds to bless the salt, saying in a low voice.

I EXORCISE thee, O creature of salt, in the Name of God the Father Almighty ✠, and in the charity of our Lord Jesus Christ ✠, and in the power of the Holy ✠ Spirit. I exorcise thee by the living ✠ God, by the true ✠ God, the holy ✠ God, by God ✠ who created thee for the protection of the human race, and commanded thee to be hallowed by his servants for people coming to belief, that in the Name of the holy Trinity thou mayest be efficient as an healthful instrument for putting the enemy to flight.

Therefore we pray thee, O Lord our God, that it may please thee to hallow ✠ and bless ✠ this creature of salt, that it may be to all who take it a perfect medicine abiding in their inward parts; in the Name of the Same our Lord Jesus Christ, who shall come to judge the quick and the dead and the world by fire. *Amen.*[21]

When he is about to make the sign of the Cross over the salt, the Priest disjoins his hands and places his left hand upon the table or on his breast while he makes the sign with his right hand. A small quantity of salt, once blessed, if kept clean and dry, will serve

[21] The above prayer of exorcism and benediction is found in the York and Sarum Manuals, and in many of the very ancient Ordines.

for many baptisms. It should be kept exclusively for this purpose.

After each child to be baptized has received the salt, the Priest, holding his right hand above the child held before him by the sponsor, shall proceed to say the following prayer;[22] and before beginning the prayer he should say,

Let us pray [23]

ALMIGHTY and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of sin, by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

[22] The rubric, *Or this*, which is printed in our Rite immediately before the above prayer, was first inserted there in the American revision of the Prayer Book of the Church of England; which revision was published in April, 1786, and has been known ever since as the "Proposed Book." (See *Liturgiæ Americanæ*, by the Rev. Dr. McGarvey, Introduction, pp. xiv and xix.) The permission to use either of these two prayers does not appear, from the nature of the case and traditional usage, to be a prohibition of the use of both of them. "*Vel* vim quoque copulandi habet, pro *et* seu *tum*." (Facciolati et Forcellini, *Lexicon*.)

[23] Since this form of words is ordered to be used before either of these two prayers, it may lawfully be used before each of them when both are said.

Immediately after this prayer,[24] the Priest makes the sign of the Cross, with the tip of his right thumb, upon the forehead of the infant (and of each infant in succession, if there be two or more children) to be baptized, and says in a low voice, or privately,

RECOGNIZE, O cursed spirit, thy sentence and give honour to God the living and the true, and to Jesus Christ his Son, and to the Holy Spirit, and depart from this servant of God, and never dare to violate this sign of the holy ✠ Cross which we place upon *his* forehead. Through the Same Christ our Lord.

9. *The Gospel*

¶ Then shall the Minister say as followeth: or else shall pass immediately to the questions addressed to the Sponsors.[25] But note, that in every church the intermediate parts of the service shall be used, once at least every month (if there be a Baptism) for the better instructing of the People in the ground of Infant Baptism.

Hear the words of the Gospel, written by St. Mark in the tenth Chapter, at the thirteenth Verse.

[24] This prayer is substantially the same as that which, in the old Uses, followed the ceremony of placing a grain or two of hallowed salt in the mouth of the infant. It was followed, anciently, by a form of Exorcism and a signing of the infant with the sign of the Cross. (Cf. St. Aug., *Confessions*, Bk. I, ch. xi, 17.) The adjuration was retained in the first book of Edward VI. The act of signing the postulant for Baptism with the sign of the Cross has ever been an important part of the ceremonies attendant upon his admission to the state of a Catechumen.

[25] There appears to be no good reason why the omission here permitted should occur at a Public Baptism. This rubric is found only in our American Rite.

As he announces the Gospel the Priest signs himself, with the tip of his right thumb, upon his forehead, lips, and breast (the server and all the people signing themselves in like manner); and immediately after the announcement the server and the people make the response.

GLORY be to thee, O Lord.

Then the Priest reads the Gospel, as followeth:

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.[26]

When he has read the Gospel the Priest kisses the

[26] This Gospel (St. Mark x. 13–16) was appointed as the Gospel in a Liturgy of the diocese of Poitiers (*circa* A.D. 900), *ad missam secundi scructinii;* in which Mass, at the Offertory, oblations were offered by the parents or by the sponsors, and all, except the infants, received the holy Communion. (See Asseman, tom. i, p. 67.) The same Gospel was also used in the baptismal service of the archdiocese of Cologne in the time of Archbishop Herman (A.D. 1545), and in the baptismal service of the archdiocese of Salzburg, in the year 1575, and doubtless for many years before and after that; for the Salzburg *Manual*, printed A.D. 1575, by the authority of the Archbishop and Papal Legate, *John James*, and ordered to be used throughout the diocese, bears upon its title page the declaration that all the Rites and Ceremonies therein set forth were, *secundem antiquum usum Metropolitanæ Salisburgensis Ecclesiæ.*

beginning of the text, and says in a low voice, or privately,

BY the words of the Gospel, may our sins be blotted out.

During the reading of the Gospel, the Priest, following an ancient custom which was once common in England and Germany, may lay his right hand and the left end of his stole upon the head of the infant held conveniently near him by one of the sponsors. This imposition of the Priest's hand and stole upon the head of the child is a kind of assurance of security from the power of the evil one, and of some participation in the virtue of the yoke of Christ's service.

Immediately **after the Gospel is read** the server and the people make the response,[27]

THANKS be to God.

[27] "In the ancient Offices these versicles (*Glory be, etc.*, and *Thanks be, etc.*) were sometimes inserted, and in some cases (as in our modern one) left out. Reverence and analogy both suggest their use." (Blunt, *Annotated Prayer-book*, p. 220, *note.*) In the Salzburg *Manual* (A.D. 1575), besides the response, *Deo gratias*, made by the people, the following words were provided and ordered to be said by the Priest: "Per istos sermones sancti Evangelii indulgeat nobis Dominus noster Jesus Christus omnia delicta nostra. Amen."

In the Roman Ritual of the present day no provision is made for reading the Gospel, but O'Kane (*On the Rubrics*, n. 323) states that the custom of reading the Gospel, at Baptism, "is still retained according to the usage of certain churches," and that "many diocesan rituals in Belgium and other places on the continent" direct the Priest to make the sign of the Cross (at the beginning of the Gospel) upon the child's forehead, lips, and breast, and when he has read the Gospel to place the book to the child's lips.

10. *Tactus Salivæ*

Then the Priest, with his right thumb, shall touch,[28] with saliva from his own mouth, the ears and nostrils of each child to be baptized, saying in a low voice, or privately, as he touches the lobe of the right ear,

EPHPHATHA, that is, Be opened;

and as he touches the nostrils, *i.e.*, the sides of the lower part of the nose,

For a sweet smelling savour;

and as he touches the lobe of the left ear,

Flee away, O thou evil one, for the judgment of God draweth near.

In performing this ceremony the Priest puts his right thumb to his lips and with the tip of his tongue moistens the tip of his thumb, and then touches therewith the ears and nostrils of the child to be baptized.

[28] Cf. York Manual, Surtees Soc., p. 10.

This ceremony, *tactus salivæ*, is not found in any of the Eastern rites, but is ordered in many of the very ancient Gallican and Roman Sacramentaries, and also in the old English Uses. It is referred to by S. Augustine (Hom. xliv, in S. John), and is described by S. Ambrose (or another under his name), *De iis initiantur*, c. 1. (See Bingham, *Antiq.*, bk. x, c. 2.)

According to the ancient Use of Salzberg a morsel of clay was mixed with the saliva, and this custom is referred to by St. Augustine.

"As the Lord once, by a mixture of spittle and dust, cured the corporeal deafness of a man; so the same mixture, applied in Baptism, denoteth the fact, that the spiritual organs are henceforth opened for the mysteries of God's kingdom." (Moehler, *Symbolism*, p. 214, Robertson's trans.)

After this ceremony and before he proceeds with the service the Priest wipes his thumb with a towel.

11. *The Exhortation upon the Gospel*

After the ceremony of the *tactus salivæ* **the Minister shall make this brief Exhortation upon the words of the Gospel.**

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those who would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how, by his outward gesture and deed, he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them.[29] **Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive** *this* **present** *Infant;* **that he will embrace** *him* **with the arms of his mercy; that he will give unto** *him* **the blessing of eternal life, and make** *him partaker* **of his everlasting kingdom.**

Wherefore, we being thus persuaded of the good will of our heavenly Father towards *this Infant,* **declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of ours in bringing** *this Infant* **to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,**

ALMIGHTY and everlasting God, heavenly Father, We give thee humble thanks, That thou hast vouchsafed to call us to the knowledge of thy grace,

[29] It is noteworthy that, in this Exhortation upon the words of the Gospel, the people are particularly reminded of *ceremonies* used by our Lord; that by His *outward gesture* and deed, He declared His good will toward them; that He embraced them in His arms; and that He laid His hands upon them and (thus) blessed them.

and faith in thee: Increase this knowledge, And confirm this faith in us evermore. Give thy Holy Spirit to *this Infant,* **That** *he* **may be born again, And be made** *an heir* **of everlasting salvation; Through our Lord Jesus Christ, Who liveth and reigneth with thee and the Holy Spirit, Now and for ever. Amen.**[30]

While saying the prayer, "Give thy Holy Spirit, etc.," the Priest holds his right hand over the head of the child to be baptized; or, if two or more children are presented for Baptism on the same occasion, the Priest holds his hand uplifted for all in common.

The above prayer should be said, with the Priest, by the sponsors, bystanders, and the people generally, all facing towards the altar.[31] That the recitation is to be

[30] See *Liturgiæ Americanæ*, p. 264, note.

[31] As of old, when reciting, at this point in the service, the Lord's Prayer and the Creed, all stood facing towards the altar, it seems fitting that the same position should be taken during this prayer of thanksgiving. The Exhortation, Beloved ye hear, etc., which appears first in the English Prayer Book of 1549, contains some phrases taken from a similar address in Archbishop Herman's *Deliberation*. In the Prayer-book of 1549 this Exhortation closed with the words, "Let us faithfully and devoutly give thanks unto him, and say the prayer which the Lord himself taught. And let us also recite the articles contained in our Creed." Then followed this rubric, *Here the Minister, with the godfather, godmothers, and people present, shall say*, Our Father, etc.; and after the Creed came this rubric, *The Priest shall add also this prayer*, Almighty and everlasting God, etc. Now that the words, "let us faithfully and devoutly give thanks unto him and say," occur immediately before the prayer, "Almighty and everlasting God, etc.," they indicate that this prayer is to be said by the Priest, and the bystanders, and all the people, as of old they said the Lord's Prayer and the Creed. The Rev. John Keble (*Sermons on the Bap. Offices*, p. 123), referring to this prayer, says, "This is the prayer for ourselves which the Church puts into the mouth of every one of us and teaches us to mingle it with our thanksgivings, when we assist at the Baptism of a child."

common to all is indicated by the capital letters at the beginning of subordinate clauses, after the manner of the *General Confession* in Matins and Vespers, and the Ash-Wednesday prayer, "Turn thou us, etc."

CHAPTER III

From the Address to the Sponsors, to the Baptism

(*Ritus Baptizandi*)

1. ¶ Then shall the Minister speak unto the Godfathers and Godmothers on this wise.

DEARLY beloved, ye have brought *this Child* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* from sin, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *this Infant* must also faithfully, for *his* part, promise by you that are *his* sureties (until *he* come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

In view of a not uncommon misconception, it may not be amiss to point out the fact, declared in the Exhortation above and in the Renunciations and Vows

below, that the *infant* promises to fulfil the conditions under which he is admitted to the Sacrament of Regeneration. The sponsors make answers for one who is unable to answer for himself, who yet (if he knew the issues of life and could speak) would eagerly and gladly promise that which here is promised in his name, and which he is bound to take upon himself, *i.e.*, to do in very deed, when he is able to act for himself. Not at his Confirmation does the baptized person take upon himself, and begin to be bound by, his baptismal vows, but he is bound from the moment of his Baptism to keep the vows so soon as he comes to years of discretion.

2. *The Renunciations*

¶ The Minister shall then demand of the Sponsors as followeth: the Questions being considered as addressed to them severally, and the Answers to be made accordingly.[32]

I demand therefore,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. **I renounce them all;**[33] **and by God's**

[32] By this rubric, which was inserted in our American Prayer-book in 1790, provision is made here for a single questioning of all the sponsors of all the children to be baptized, and for a common reply, at once, by all the sponsors.

[33] "The antiquity of this renunciation (of Satan and his works) is evidenced from all writers that have said anything of Baptism."

help, will endeavour not to follow, nor be led by them.[34]

3. *The Anointing of the Catechumens*

The cessation of the use of holy Oils in the Anglican Communion during the last three hundred years has been a grievous loss, notably of the grace which belongs to the sacrament of Extreme Unction, and, in a lesser degree but yet very real way, in that by the disuse of holy Oils at Baptism, Confirmation, and Ordination, Apostolical traditions, and ceremonial usages common in the Church throughout the world in all ages, have been ignored. By the merciful providence of God the use of holy Oil in the Anointing of the Sick has been very widely restored to us. In many places it needs but the giving of wise and kindly instructions to lead people to desire and welcome the use of the ceremonial unctions in Baptism and Confirmation. Therefore it would seem that the time has come when we may begin to recognize practically the obligation of the old canon laws in regard to such unctions, and to revive their use where it may be done. To that end, for the guidance of Priests who may be able to obtain the Oil of the Catechumens, holy Chrism, and the holy Oil

(Bingham, *Antiq.*, bk. xi, ch. vii.) "Baptismal Renunciations in the Roman Church of Leo's time (A.D. 440–461) seem to have run thus, Gelas. Sacr. Murat. i, 563. 'Dost thou renounce Satan? *I renounce him.* And all his works? *I renounce.* And all his pomps? *I renounce.*' . . . His 'pomp' meant all the Vanity-fair of heathenism, with its alluring splendour and stateliness." (Canon Bright, *Sermons of S. Leo*, p. 119, Note 62.)

[34] This *Answer*, in the English Prayer-book, ends at the word "all."

for the Sick, directions for the use of these Oils have been provided in this *Commentary;* and proofs of their antiquity, scriptural and canonical authority, and mention of their spiritual significance, have been set forth in notes and in the Appendix.

Immediately after the Renunciations, the Priest anoints, with the Oil of the Catechumens,[35] the child (or the children) about to be baptized. Taking the vessel of Oil from the server (if he be a clerk in holy Order) or else getting it for himself from the table, the Priest touches the Oil with the tip of his right thumb, taking care not to take upon the thumb such a quantity of the Oil as may possibly fall or drip from the same, and anoints the child upon the breast, and upon the back between the shoulders [36] (these parts having been previously laid bare by one of the sponsors, and the child being held conveniently before the Priest), making, in each case, the sign of the Cross with his thumb as he touches therewith the body of the child, and at the same time saying in a low voice, or privately (as he touches the breast),

I ANOINT thee with the Oil ✠ of salvation (and as he touches the back), in Christ ✠ Jesus our Lord, that thou mayest have eternal life.[37]

[35] See *Man. Sar.*, Surtees Soc., p. 14, and sec. 2, ch. v.

[36] "Oleum catechumenorum vocatur Oleum sanctum, . . . Et cum hoc Oleo ungitur baptizandus bis ante baptismum, scilicet, semel in pectore, et semel inter scapulas." (Lyndwood, *Provinciale*, lib. i, tit. 6.)

[37] The ceremony of anointing the catechumen, with holy Oil, before Baptism, is very ancient. Cf. S. Cyril, *Cat. Lect.*, xx, 3.

Then at once, after he has anointed the child, the Priest puts down the vessel of Oil upon the table, and with a piece of soft silk, or other suitable material, which he takes from the table, or which is presented to him on a tray by the server, he cleanses the tip of his thumb and gently wipes the parts of the breast and back of the child to which he applied the anointing Oil. If two or more children are to be anointed the acts of cleansing the Priest's fingers and wiping the parts anointed are to be done at once in each case, before another child is anointed. Having finished the anointings and performed the abstersions the Priest proceeds with the service.

4. *The Vows of Faith and Obedience*

Minister. **Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?**

Answer. **I do.**

Minister. **Wilt thou be baptized in this Faith?** [38]

Answer. **That is my desire.**

Minister. **Wilt thou then obediently keep God's holy**

For the spiritual significance of the ceremony (as it is now performed in the West) see Appendix A. The form, I anoint, etc., is from the York Manual.

[38] In the English Prayer-book the Question concerning Faith includes all the words of the Creed; and the sponsor's answer is, "All this I stedfastly believe." "God will have no unwilling servants. The sponsors answer for the Child that this is his desire; since if the Child could understand the excellency of this religion, and speak its mind, it would without doubt be ready to make the same reply." (Fowler, *Expos. of the Bk. of Com. Prayer*, p. 29.)

will and commandments, and walk in the same all the days of thy life?

Answer. **I will, by God's help.**[39]

CHAPTER IV

The Hallowing of the Water

(*Benedictio Fontis*)

¶ **Then shall the Minister,** standing (if possible) in his place near and on the western side of the Font,[40] **say,**

O MERCIFUL God, grant that the old Adam in *this child* **may be so buried, that the new man may be raised up in** *him. Amen.*

Grant that all sinful affections may die in *him,* **and that all things belonging to the Spirit may live and grow in** *him. Amen.*

Grant that *he* **may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh.** *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

While saying these four prayers, the Priest should hold his right hand over the child; or, if two or more

[39] The Vow of Obedience was first inserted in the Prayer-book at the revision in 1662.

[40] "Ad gradum fontis ex parte occidentali stet sacerdos." (*Mis. Sar., Ben. Fontium.*) "Stet sacerdos versus ad orientem, dum benedicat fontem." (*Man. Ebor.*)

children are to be baptized on the same occasion, he will hold his hand uplifted for all in common.

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them (here the Priest makes the sign of the Cross in the water; with his right hand,[41] as he says) **In the Name of the Father, ✠ and of the Son, and of the Holy Ghost;** (and here the Priest, with his right hand, casts forth over the margin of the Font a little of the Water, towards each of the four quarters of the earth, east, west, north, and south, *i.e.*, on the side opposite to him, immediately before him, on his left hand, and on his right;[42] and then he breathes,[43] through compressed

[41] "Hic dividat sacerdos aquam manu sua dextra in modum crucis." (*Man. Sar.*) "This rubric is at least as old as the time of St. Gregory." (Blunt, *An. Prayer-book*, p. 225, note.) "Dividitur aqua toto manu, non digitis tantum, ita præscribente rubrica, quæ dicit manu." (Baruffaldi, *Ad Rit. Rom. Com.*) The sign of the Cross is made over the water to signify that all the virtue of Baptism abides in and proceeds from the Passion of Christ. (*Cf.* Quarti, *De Sac. Benedic.*, II, vii.)

[42] This casting forth of Water signifies the universality of Baptism. Cp. Gen. ii. 10, and St. Mark xvi. 15, 16.

[43] "Hic aspiret in fontem ter in modum crucis." (*Mis. Sar.*, *Ben. Fontium.*) As Christ, when imparting the Holy Spirit to His Apostles (S. John xx. 22) breathed on them, so here in this ceremony of breathing upon the water in the baptismal Font there is signified the operation of the Holy Spirit in the sacrament of Baptism. The triple breathing signifies the threefold work wrought by the Spirit in those who are baptized, viz., the cleansing from sin, the gift of life in Christ, and the gift of eternal glory to those who persevere. *Cf.* Quarti, *in loc.*)

lips, upon the water in the Font, thrice, first directly forth, secondly to his left, and thirdly to his right, in the form of the Greek letter (ψ) *Psi;* and then, if incense is used, the censer-bearer should at once present the censer so that the Priest may put incense therein and bless it in the accustomed manner,[44] after which the Priest censes the Water in the Font, leading[45] the censer directly forth towards the midst, then to his left, and lastly to his right, over the Water;[46] and then, or if incense is not used, immediately after the breathing, he proceeds with the prayer of benediction, and says,) **Regard, we beseech thee, the supplications of thy congregation; sanc✠tify this Water to the mystical washing away of sin;** (here the Priest takes up the vessels of Oil and Chrism and pours into the Water in the Font, in the form of a Cross, a little of the Oil of the Catechumens; and then immediately afterwards, in the same manner he pours a little of the holy Chrism[47] into the Font; and then he pours, at the same time (if possible, holding both vessels in his right hand), a little of both

[44] See McGarvey and Burnett, *Ceremonies of the Mass* (High Mass), pp. 9, 10.

[45] *Ibid.*, p. 21, note.

[46] At the solemn blessing of the Font on holy Saturday the water is not censed but the paschal candle with its five grains of incense is thrust into the water. The candle represents Christ, and the ceremony the hallowing of the element of water by Christ when He entered the waters of the Jordan. The censing, directed above, is in lieu of the candle, and has the spiritual significance of the application of the merits of Christ. *Cf.* Baruffaldi, tom. i, tit. xvi, sec. vi, and Quarti, *De Benedictionibus*, tit. ii, sec. vii.

[47] "Aqua ad Baptismum, benedicta, in qua infundi debet Chrisma." (Lyndwood, *Provinciale*, lib. i, tit. 6, ver. *Baptizare*.)

the Oil and the Chrism,[48] in the form of a Cross. Then, after he has placed the vessels of Oil and Chrism upon the table, shall the Priest proceed with and conclude the prayer of benediction, saying, **and grant that** *this Child* **now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children; through Jesus Christ our Lord.** *Amen.*[49]

The Priest, having concluded the benediction of the Font, mingles and spreads, with his right hand, the Chrism and Oil, throughout the Water in the Font. This done, the server should at once present to the Priest, on a tray, the cleansing material which has been provided, and a towel. The Priest, after he has cleansed and dried his hand, will lay aside his violet coloured stole and put on a white one; or, if he has worn a double stole, he will now reverse it. If he has worn a cope he will now exchange the violet coloured for a white cope. Then he will proceed with the service.

The stole (and cope) worn prior to the act of Baptism is violet in colour because, according to the usage of

[48] By the ceremony of mingling Oil and Chrism (which betoken Christ) with the water (which signifies the people), is set forth the truth that in Baptism human beings are united and incorporated with Christ. (*Cf.* Quarti, *in loc.*)

[49] This prayer of benediction, in its present form, was inserted in the Prayer-book of 1662, and was compiled from the first and last of the prayers in a form (for Blessing the Font) provided in the Prayer-book of 1549, all of which was taken, or adapted, from a Mozarabic *Benedictio Fontis* (with which the ceremonial directions given above are in agreement) and an old Gallican Sacramentary. (*Vide* Migne, *Patrolog.* (Lat.) tom. 85, fo. 466, 467; and *Mis. Gallicanum Vetus*, Muratori, tom. ii, p. 357.)

the Church, violet signifies penitence and affliction on account of sin, and thus is a manifest sign of the state of the unbaptized person and of the character of the earlier parts of the service in which a remedy and cure for sin is sought; but when the Priest is about to administer Baptism, he puts on a white stole (and cope) because white signifies innocence, joy, and glory, the state of the neophyte who, by Baptism, is made clean from all sin, and a partaker of the joy and glory of Christ.[50]

CHAPTER V

From the Baptism to the Dismissal

(*Ritus Baptizandi*, continued and completed)

1. ¶ **Then the Minister shall take the child into his hands,** receiving him, or her, at the hands of a sponsor,[51] who should present the child in a horizontal position, the head of the infant towards the left side of the Priest, the face turned towards the sponsor, and the feet towards the Priest's right. The Priest, taking, with both hands the infant from the sponsor, holds

[50] *Cf.* Baruffaldi, tom. i, tit. xi, 37; and Quarti, pars. i, tit. xviii.

[51] Although one alone actually holds out the child to the Priest, yet each sponsor ought to touch the child and, as it were, aid materially, and not only by intention, in the act of delivering the Child into the hands of the Priest; and in like manner the sponsors should receive again the child after he or she has been baptized. A boy should be handed to the Priest by a godfather; a girl by a godmother. "Viri à viris, feminæ à feminis suscipiebantur." (Martene, lib. i, cap. i, art. xvi, 13.)

him, or her, upon his left arm in nearly a horizontal position, and so that the child's left side rests upon his (the Priest's) arm. Then taking the vessel for pouring the Water,[52] in his right hand, the Priest **shall say to the Godfathers and Godmothers,**

Name this Child.[53]

¶ And then naming it after them, he shall dip it in the Water discreetly, or shall pour Water upon it, saying,

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

When the Priest demands the name by which the child is to be called, the sponsors (not one only but all together) should pronounce the name (or names) in a clear and audible voice. Then the Priest, holding the child as directed above, so that its face is turned away from him and downwards (the Priest himself facing [54]

[52] See above, ch. i, sec. 3.

[53] "Deinde accipiat sacerdos infantem per latera in manibus suis, et interrogato nomine ejus, baptizet eum, etc." (*Man. Sar.*) "Nulla esse rejicienda nomina a baptizante judicarem, nisi vere ea quæ in contemptum fidei christianæ sunt et odiosa Ecclesiæ; quæ si vere imposita essent fideli alicui ob inadvertentiam vel etiam ob malitiam; in actu suscipiendi sacramenti Confirmationis, quæ complementum et perfectio est Baptismi posset in nomen Sancti immutari." (Baruffaldi, *Ad Rit. Rom. Com.*, tit. x, sec. 24.)

"Heathen names were prohibited to Christians by the Nicene Council which recommends the giving of the name of some Apostle or Saint; not because there is any merit in the name itself, but that by such means the party might be excited to imitate the example of that holy person whose name he bears." (The Rev. Andrew Fowler, *An Exposition of the Bk. of Com. Prayer*, New York, 1807, p. 234.)

[54] "Id Parochus mergendo servabit, ut ab ea parte fontis baptismalis stet, ut directo obtutu orientem spectet." (*Rituale Mediolanensis Ecclesiæ*, Mediolani, 1645.)

towards the altar), takes up, with the baptismal shell, or other suitable vessel,[55] Water from the Font, and after pronouncing the name and while he utters the words, "I baptize thee In the Name of the Father," pours Water, from the vessel in his hand, upon the *top*[56] of the child's head, in the form of a Cross, and so that the Water may flow down upon the child's forehead and fall into a basin held beneath the child's head by the server, or else into a baptistery drain[57] connected with or near the Font. Then at once, as he utters the words "and the Son," the Priest pours Water, as before, upon the child's head (if need be, for this purpose, taking more Water from the Font); and lastly, while he utters the words, "and of the Holy Ghost, Amen," he pours Water, in like manner, upon the child's head.

The practice of trine affusion, here directed, succeeded the ancient practice of trine immersion; yet, as of old the "simplex mersio" was deemed as valid as

[55] "Ad aquæ baptismalis infusionem non manus sed vas, ob eam causam paratum adhibetur." (*Ibid.*)

"Vasculum seu cochlear ex argento, vel alio metallo nitidum, ad aquam Baptismi fundendam super caput baptizandi, quod nulli præterea alii usui deserviat." (*Rit. Rom.*)

"Sacerdos vasculo seu urceolo accipit aquam baptismalem, et de ea ter fundit super caput infantis, in modum crucis." (*Rit. Rom., Ordo Bap. Parvulorum.*)

[56] "Infusio vero secundum Ecclesiæ praxim, fit in vertice capitis, ita ut aqua tractu quodam successivo e vertice per frontem defluat." (Van der Stappen, *Sac. Liturgia,* tom. iv, p. 24.)

[57] "Two Baptisms should not be administered with the same Water." (Maskell, *Holy Baptism,* p. 92, note.)

"Ubi vero Baptisma fit per infusionem aquæ, cavendum est, ne aqua ex infantis capite in Fontem, sed vel in sacrarium Baptisterii

the "trina mersio," so now with us, while any particular requirement of either single or triple dipping or pouring is lacking in our Rite, it will suffice if the Priest make but one pouring of the Water while he utters the baptismal formula.[58]

If the child presented for Baptism has a dense growth of hair on its head, the Priest should require one of the sponsors to open up and divide the hair near the forehead, with his, or her, fingers, and then he should pour the baptismal Water upon the opening in the hair, so that the Water may fall upon the scalp (and not merely on the hair) and flow down upon the forehead.

Immediately after he has baptized the child the Priest lays down in some convenient place, or else hands to the server, the shell or other vessel used for

prope ipsum fontem exstructum defluat, aut in aliquo vase ad hunc usum parato recepta, in ipsius Baptisterii, vel in Ecclesiæ sacrarium effundatur." (*Rit. Rom.*) This avoidance of administering two or more Baptisms with the same water is the rule, not only in the West but also in the East. In the Greek Church, if two or more persons are baptized on the same occasion, one Font serves for all the Baptisms, but after each Baptism the Font is emptied, and then is again filled with water and the water duly blessed, before the next Baptism takes place. (See Appendix B.)

[58] See above, Notes on Baptism, sec. iv, Note 18. Maskell (*Holy Bap.*, ch. iii) is of the opinion that our present rubric calls for but a single dipping or pouring.

"Neither immersion nor affusion is (by our present rubric) so especially recommended, or insisted on, as that the other is to be regarded as permitted rather than advised. . . . Affusion, carefully performed, is, beyond all question, a valid administration, free from all risk of injury; and I must contend, no certificate being asked or offered, the common practice of our clergy now, 'to pour water,' is both proper and agreeable to the rubric." (Maskell, *Holy Bap.*, p. 68.)

pouring the Water, and takes a piece of clean soft linen (which is kept and used only for this purpose) and gently wipes therewith the parts of the head of the child [59] which are wet with the Water of Baptism. Then at once, the sponsors [60] should take the child from the hands of the Priest, and then one of the sponsors should hold the child so that the Priest may sign him, or her, with the sign of the Cross and with the Chrism.[61] While one sponsor alone holds the child, the other, or others, touch the child's arm or shoulder, as when presenting him for Baptism.

2. *The Anointing of the Baptized Child*

¶ Then the Minister shall say,

WE receive this child into the Congregation of Christ's flock; and do sign (*here the Minister shall make a Cross upon the Child's forehead* with the tip of his right thumb,) *him* **with the sign ✠ of the Cross in token that hereafter** *he* **shall not be ashamed to confess Christ crucified,** (here the Minister, taking up the vessel containing the holy Chrism, touches the Chrism with the tip of his right thumb and makes therewith the sign of the Cross upon the top of the infant's head [62]) **and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto** *his* **life's end. Amen.**

[59] Baruffaldi, *Ad Rit. Rom. Com.*, tit. xi, sec. xix, 44.

[60] See above, ch. v, sec. 1, note.

[61] For directions about dipping the child in the Font, see Notes on Baptism, sec. iv.

[62] For the spiritual significance of this Unction see Appendix A.

The above form of words, as also the form used in the act of baptizing, should be committed to memory by the officiating Minister, so that he may recite them without the aid of the book; yet, if need be, the server may hold the book, at these times, so that the Officiant may read the forms from the book. At the anointing and elsewhere in the baptismal service when the child is signed with the sign of the Cross, the lines of the Cross should be of equal length, short, and at right angles with each other.

Having signed the child, with the Chrism,[63] and concluded the form of words, the Priest puts the vessel of Chrism upon the table and then at once cleanses his thumb (the server ministering to him); after which the Priest gently wipes the place of the anointing on the child's head with a piece of soft silk,

[63] "'Ye have an anointing from the Holy One; . . . the anointing which ye received from Him, abideth in you' (1 St. John ii. 20, 27). The very term 'anointing' would lead one to think of an act in part outward; and since it was employed under the Jewish law to consecrate things or persons to the service of God, it might the more obviously be used for the consecration of 'lay-priesthood' as Baptism is called. . . . The 'truth' and the *chrism* or 'anointing' whereby they knew Jesus to be the *Christ* or 'anointed,' are closely blended together, and are spoken of as almost identical." (Cf. Coptic Liturgy, Assem.; i, 148, and Dr. Pusey, *Scrip. Views of Holy Bap.*, Tracts for the Times, No. 67, pp. 124, 125.)

"The anointing (the newly baptized) with unguents, the signing with the cross, and the imposition of hands, were also ceremonies of universal observance. . . . These ceremonies were in use at the beginning of the fourth century; on this point there cannot be the slightest doubt. They must therefore have been introduced before the Church was free from persecution, and even before that of Diocletian." (Duchesne, *Christian Worship*, 2d English ed., London, 1904, p. 333.)

fine linen, or sponge. This done, he proceeds with the ceremonies of the Chrisom-cloth and the Burning Candle.

The Priest should be careful merely to touch the Chrism with the tip of his thumb, and not to take thereon a quantity which may drip from it; and he will be careful to apply the Chrism to the *top*[64] of the child's head and *not* to the forehead, because the latter is reserved as the place for the Bishop's anointing in Confirmation. Concerning the consecration and conservation of the holy Oils, see Appendix D.

¶ If those who present the Infant shall desire the sign of the Cross to be omitted, although the Church knoweth no worthy cause of scruple concerning the same, yet, in that case, the Minister may omit that part of the above which followeth the Immersion, or the pouring of Water on the Infant.[65]

[64] "Ibi enim (*vertice, i.e.*, suprema parte capitis) debet baptizatus per Presbyterum ungi Chrismate." (Lyndwood, *Provinciale*, lib. i, tit. 6, p. 38.)

"Some controversy has arisen as to these unctions; but it would seem that as Confirmation became more and more regarded as a distinct rite, the anointing act was, as it were, parted in two. The Priest, after administering Baptism, was allowed to pour oil, episcopally hallowed, on the top of the head; but, as Pope Innocent wrote in 416, the Bishops alone were privileged to anoint the *forehead* when they 'imparted the Holy Spirit.'" (Canon Bright, *Sermons of S. Leo*, p. 124, note.)

[65] The omission of the sign of the Cross and the form of words, "We receive, etc.," is permitted at the discretion of the Priest, in cases of invincible ignorance and prejudice. Very rarely, if ever, will there be occasion for a faithful Priest to avail himself of this permission. Not only is it true that the Church knoweth no worthy cause of scruple concerning the sign of the Cross, but it is also true that the Church knows many very weighty reasons why the sign of

3. *Putting on the Chrisom-cloth*

Then the server presents the chrisom-cloth [66] to the Priest, who takes it with both hands and lays it upon the head of the newly baptized child, meanwhile saying in a low voice, or privately,

the Cross should be used in all her ministrations. The Church knows that the sign of the Cross is her own seal or signet, and that the impress thereof has power to drive away demons and to draw down God's blessing. They who bring a child to receive Christian Baptism ought to come as suppliants, beseeching for the child the gifts of God's grace, and humbly and thankfully accepting them as the Church, in her wisdom, is pleased to administer them. Whosoever objects to the sign of the Cross objects, wittingly or unwittingly, to the Christian Religion.

"Which sign (of the Cross) unless it be applied whether to the brows of the believing, or to the very water out of which they are regenerated, or to the Oil wherewith they are anointed with the Chrism, or to the sacrifice whereby they are fed, none of these is duly (*rite*) performed." (St. Aug., *Hom.*, cxviii, on St. John.)

[66] "The chrisom-cloth was a linen kerchief placed on the head of the infant after the unction which used to follow Baptism. It might not be turned again to common use, and was to be brought back to the church. The general custom was for the mother to bring and offer it at her churching." (Micklethwaite, *Ornaments of the Rubric*, p. 47.) "That the mystic veil or-chrisom-cloth was regarded in this country (England) as holding the place of the earlier white garment is clear from the Leofric Missal which directs the chrisom (chrismale) to be placed on the head of the baptized with the words 'Receive the white garment.'" (Reichel, *Manual of Canon Law*, London, 1896, vol. i, p. 32, note.)

The passage, Gal. iii. 27–29, is part of a lesson in the Armenian baptismal service (Assem. ii, 196, 206) and in the Syriac Liturgy of Jerusalem (*Ibid.*, ii, 3). "In the old Gallican consecration of the Font, it is directly quoted (*Ibid.*, ii, 3), 'let those who are defiled by sins, be unclothed of them; and by their departure, be there put on a garment of light, and clothing of immortality.' The same text is doubtless the origin of the rite in the old Gallican, Gothic, Roman,

RECEIVE the white vesture, that thou mayest bear it spotless before the judgment seat of our Lord Jesus Christ, and mayest have eternal life.[67]

If two or more children are baptized on the same occasion, the same chrisom-cloth (if only one be at hand) may be used for each child [68] in turn.

4. *Giving a Lighted Candle*

Immediately after he has put the chrisom-cloth upon the newly baptized child, the Priest takes a lighted wax candle (which may be presented to him by the server) and puts it in the right hand of the child, or in the right hand of one of the sponsors, meanwhile saying in a low voice, or privately,

RECEIVE the burning light, and guard thy Baptism that thou mayest be without fault. Keep the Commandments of God, that when the Lord cometh to the wedding thou mayest meet him together with all his Saints in the court of heaven; and obtaining eternal life mayest live with him for ever and ever.[69]

In no case is the burning candle to rest only in the hand of the infant, but it is to be held by the sponsor

Ambrosian, Syrian, Greek liturgies, and in our own previous to the alteration in Edward VI's second book, of putting on a white vestment after Baptism (a rite which is still retained, though in a disguised form, in that children are baptized in white.") (Dr. Pusey, *Scrip. Views, etc.*, Tracts for the Times, No. 67, p. 91.)

[67] Man. Sar.

[68] *Cf. Corp. juris can.*, Dec. tertia pars, de consc., dist. iv, c. 121.

[69] *Cf.* York and Sarum Manuals. For instances, among us, of the restoration of the use of the white vesture and the burning candle, see the Rev. Darwell Stone, *Holy Baptism*, p. 290, Note 17; and also below, Appendix B.

so that its lower end may rest upon or within the right hand of the infant.[70] According to modern usage, both the chrisom-cloth and the candle are removed and taken back by the Priest before the newly baptized infant and the sponsors depart out of the church. This may be done at once (as would necessarily be the case when but one chrisom-cloth and one candle are used for several children), yet if possible the chrisom-cloth should be worn and the candle held until the Dismissal. When there are two or more children to be baptized, each child is anointed with the Oil of the Catechumens before the Priest proceeds to demand the Vows of Faith and Obedience. In like manner, each child is first baptized, and then, when all have been baptized, each is anointed with the Chrism; and then each in turn receives the chrisom-cloth and the burning light. When the children to be baptized include both boys and girls, the various ministrations of signing, anointing, baptizing, etc., as they come in the order of the service, should be given in each case, first to the boys and then to the girls.[71]

5. *The Thanksgiving*

¶ Then shall the Minister say,

SEEING now, dearly beloved brethren, that *this Child is* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for

[70] The Priest gives a lighted candle into the hand of the newly baptized child or into the hand of his representative the sponsor, as a token that the light of God comes to him from the Church, and as a sign that his life should be enlightened with all Christian virtues. (*Cf.* Baruffaldi, and Vicecomes, *in loc.*)

[71] *Rit. Rom., Ordo sup. omissa super Inf. Baptizatum.*

these benefits; and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ Then shall be said, all kneeling,[72]

OUR FATHER, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.[73]

The officiating Minister should continue standing while he says the Lord's Prayer, and throughout the entire service. The words of the rubric (*all kneeling*), here and after the Creed in Matins and Vespers, refer to the congregation only, *i.e.*, to all except the Officiant and his immediate assistants. The people say the Lord's Prayer with the Priest.

¶ Then shall the Minister say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for

[72] See Procter and Frere, *History of the Bk. of Com. Prayer*, p. 583, note, and the Rev. W. H. Frere, *Principles of Rel. Ceremonial*, p. 293, Note 10, and the Rev. W. F. Allen, Letter in *The Living Church*, Sept. 23, 1905.)

[73] With us, as in the most ancient rites, the Lord's Prayer is reserved to be said (at Public Baptisms) after the Baptism. "Après les exorcismes on fait entrer le Catechumene dans l'Eglise. S'il est enfant le parrain et la marraine recitent pour lui le Symbole. . . . Il y avoit des Eglises ou on récitoit l'oraison Dominicale après le Symbole; mais dans d'autres on ne la récitoit, suivant une coutume tres ancienne, qu'après le Baptème; et cette pratique etoit plus convenable." (*Ritual du Dio. de Soissons.*, A.D. 1740.)

thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he,* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* [74] of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

6. *Final Exhortations to the Sponsors*

¶ Then, all standing up, the Minister shall say to the Godfathers and Godmothers this Exhortation following:

FORASMUCH as *this Child hath* promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so

[74] *Cf.* Asseman, *Liturg.*, vol. iii, p. 139, and *Tracts for the Times*, no. 67, p. 79, note.

should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ Then shall he add, and say,

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and *is* sufficiently instructed in the other parts of the Church-Catechism set forth for that purpose.

7. *The Dismissal*

At the conclusion of the final Exhortation the officiating Priest may say to the baptismal company,

GO in peace, and the Lord be with you.

To this salutation the sponsors and bystanders should respond by saying, Amen.

The Priest now lays aside his white vestments (*i.e.*, cope and stole) and puts on those of violet colour.[75] If he wore a biretta on his way to the Font, he puts it on again. Then the Priest with his server, and the other clergy and acolytes, return to the chancel (or sacristy), all in the same order in which they came forth.

8. *The Record of the Baptism*

Every Baptism ought to be recorded promptly and fully in the Parish Register. The day, month, year, and

[75] Van der Stappen, *Sac. Liturgia*, tom. v, q. 141.

place of the Baptism; the name and surname of the infant; the name and surname of each of the parents, and the place where they were married; and the name and surname of each of the sponsors, should all be written down plainly, in durable ink, in the handwriting of the officiating clergyman,[76] and with his signature either in the declarative form, viz., On —— day, the —— day of the month of ——, A.D ——, at St. —— Church, I, *John Smith*, Rector (Vicar, or Curate) of ——, baptized, etc., or at the end of the record of the particulars as given above.

Baptisms administered (of necessity and privately) by lay folk, ought to be duly reported to the parish Priest, who should at once enter all the particulars in the parish register and sign the record with his own signature.

If a child which has been forsaken by its parents, and whose parents are unknown, be baptized, the conditional form should be used; and the entry in the parish register should include mention of the circumstances, *e.g.*, "parents and birthday unknown." In recording the Baptism of an illegitimate child, the mother's name (if it be known) only is written, but without any accusation.

The articles used in the several abstersions or ablutions at the anointing of the Catechumens, the benediction of the Font, and the anointing with the Chrism immediately after Baptism, should be burnt, or cleansed

[76] "Chirographus baptizantis." (Van der Stappen, *Sac. Liturgia*, tom. iv, q. 20.)

by careful washing, by some one in holy Order; and the ashes, or the water, should be emptied into the drain of the Font.

No lay person should be allowed to handle the vessels containing the holy Oils.

It is most fitting that the Font which contains Water with which the holy Oils have been mingled, should be emptied and cleansed by a clerk in holy Order, and not by a lay person.

The Order of the Ceremonies of the Public Baptism of Infants;

The Bishop of the Diocese, or another by his licence, officiating.

When a Bishop[1] is to officiate pontifically at the Public Baptism of Infants he should be attended by at least two Priests who should act as his chaplains. There may also be four clerks, or acolytes, who will act as ministers of the book, the candle, the mitre, and the staff. The chaplains and the ministers should be vested in surplice. All things needed in the service should be prepared and in readiness. Besides the things needed when a Priest officiates, there should be laid upon the table near the Font a large clean towel, which is to be held before the Bishop, or else laid, as an apron, upon his lap when he washes or cleanses his hands. In some convenient place near the Font, a golden mitre and a white cope should be in readiness. A faldstool should be placed near the Font, and upon this seat there should be a covering of some violet coloured material, which, when the Bishop exchanges his violet coloured vestments for white ones, should be removed and a white covering put in its place. Or the white cover may be laid at first upon the seat and

[1] A Bishop outside of his own diocese, may not baptize except by permission of the priest of the parish in which he desires to officiate. (*Cp.* Le Vavasseur, *Cérémonial*, p. xi, sec. i, ch. ii.)

the violet cover spread over it, and this upper covering removed at the proper time.

At the time appointed for the Baptism the Bishop, after washing his hands, will put on his vestments in the sacristy, or in the chancel, or, if he choose, in some other convenient place. His chaplains will bring and present the vestments to the Bishop, in the same order and manner as are to be observed when he is vesting for Mass. Over his rochet (or, if he be a Regular, over his surplice) the Bishop puts on an amice, an alb, a girdle, pectoral cross, a violet coloured stole, a violet coloured cope and its pectoral or morse. And lastly, the Bishop puts on a simple mitre.[2] When thus vested the Bishop rises from his seat, takes his pastoral staff,[3] and preceded by his chaplains,[4] clerks, and acolytes, goes by the most direct way to the Font. Except where it is herein otherwise directed, all is done as is prescribed in the Order of the Ceremonies of the Public Baptism of Infants.[5]

Arrived at his seat the Bishop hands his staff to one of his chaplains, who gives it into the hands of the minister of the staff, or (when this minister is lacking)

[2] A silk or linen mitre, without ornamentation or slightly ornamented in red, is called a simple mitre.

[3] A Bishop officiating outside of his own diocese, does not use his pastoral staff, the sign of his jurisdiction, except by special license of the Bishop of the place.

[4] Instead of preceding the Bishop, if it be convenient, the chaplains may attend him, supporting his cope on either side.

[5] "Tota differentia Ritus servandi Episcopo baptizante, consistit in indumentis episcopalibus et in ministris, . . . et in modo et tempore sedendi et standi, vel cum mitra vel sine mitra." (Baruffaldi, tit. xv, sec. iv.)

puts it in a convenient place. The Bishop then sits down and proceeds to question the sponsors, as directed above in the Order of the Ceremonies of the Public Baptism of Infants, his chaplains meanwhile standing, one on his right hand and the other on his left hand. The chaplain on the Bishop's right hand will raise the border of the cope whenever the Bishop has occasion to lift his right hand.

The chaplain on the Bishop's left hand takes off the mitre, or receives it from the Bishop, and gives it into the charge of the minister of the mitre [6] (if there be one in attendance) or else holds it himself. Whosoever holds the mitre will do so with hands enveloped in the sleeves of his surplice and so that the bands of the mitre are turned away from him and hang down. When the Bishop is about to resume his mitre, the mitre-bearer hands it to the chaplain on the Bishop's right hand and the chaplain puts the mitre upon the Bishop's head, or assists the Bishop in putting it on. While the Bishop says the prayers the minister of the book holds the book in front of the Bishop (as the sub-deacon holds the book of the Gospels at the Gospel in the Mass) and the minister of the candle stands holding the candle near the book, on the Bishop's left hand. In lieu of a minister of the book, one of the chaplains should hold the book conveniently before the Bishop. The book is thus to be held whenever needed during the service.

[6] The minister of the mitre, and the minister of the staff may wear humeral veils, and therewith (instead of surplice sleeves) hold mitre and staff.

For the *exsufflatio* the Bishop stands, wearing his mitre. Then, sitting down and still wearing his mitre, the Bishop signs the forehead and breast of the child. Then, standing, without his mitre, the Bishop reads the Exhortation, "Dearly beloved, forasmuch, etc.," and the prayer immediately following it; doing all as ordered in the Order of the Ceremonies of the Public Baptism of Infants. At the *Impositio salis in ore* the Bishop sits and wears his mitre. But if he must first bless the salt, the Bishop stands while he exorcises and blesses the salt. He wears his mitre while he says the words of the exorcism, and before beginning the prayer, "Therefore we pray, etc.," he lays aside his mitre.

At the prayer, "Almighty and immortal God," etc., the Bishop stands, without his mitre. Then, still standing, and having put on his mitre, the Bishop makes the sign of the Cross upon the child's forehead.

While saying the prayers before and after the *Impositio salis*, the Bishop has his hands joined.

When he has signed the child's forehead, the Bishop lays aside his mitre, stands up, announces and reads the Gospel; or else he stands holding his staff and looking towards the book in the hands of some Priest or deacon whom he has appointed to read the Gospel.

After the Gospel has been read, the Bishop stands, wearing his mitre, while he performs the ceremony of the *tactus salivæ*.

Then, sitting down and still wearing his mitre, the Bishop says the Exhortation upon the Gospel. At the close of this Exhortation the Bishop lays aside his

mitre, stands up and, having his hands joined, begins the prayer, "Almighty and everlasting God, etc." At the words, "Give thy Holy Spirit, etc.," the Bishop disjoins his hands and holds his right hand above the infant's head. Then the Bishop sits down, resumes his mitre and addresses the sponsors, saying, "Dearly beloved, ye have brought, etc.," after which he proceeds to say, "I demand therefore, etc." After the Renunciations, the Bishop, still sitting and wearing his mitre, anoints the infant with the Oil of the Catechumens. Then, after cleansing his hand, the Bishop proceeds with the service. After the Vow of Obedience, the Bishop lays aside his mitre, stands up, and proceeds to say the prayers beginning, "O merciful God, etc.," and to bless the water in the Font.

After the hallowing of the Water, the Bishop cleanses his hand and then lays aside his simple mitre, violet coloured cope and stole, and puts on a white stole, white cope, and a golden mitre.[7] Then, sitting in his seat the Bishop takes into his hands the infant to be baptized, and a clerk, or an acolyte, holding a basin beneath the infant's head, and one of the chaplains, or some other Priest in attendance, presenting the shell or vessel of the baptismal water, the Bishop baptizes the infant. Or, if the Bishop choose, he will stand up, wearing his mitre, and baptize the infant, doing all as directed above in the Order of the Ceremonies of the Public Baptism of Infants. Then, seated and wearing

[7] A mitre made of cloth of gold, without jewels or coloured embroidery, is called a golden mitre. The Bishop is *seated* when he takes off or puts on his mitre.

his mitre, the Bishop recites the form, "We receive this Child, etc.," and signs and anoints the infant. Then the Bishop, seated and wearing mitre, and reciting, in a low voice, or privately, the accustomed forms, places the chrisom-cloth upon the child's head and a lighted candle in the hands of a sponsor; and then he addresses the sponsors and people, saying, "Seeing now, dearly beloved brethren, etc."

Then, laying aside his mitre, the Bishop stands up, and, having his hands joined, says the Lord's Prayer, and "We yield thee hearty thanks, etc." Then, sitting down, the Bishop resumes his mitre and then proceeds to say the concluding Exhortations.

After the dismissal the Bishop washes his hands, a clerk or an acolyte ministering to him with cruet of water, towel and basin. Then the Bishop lays aside his golden mitre, his white cope and stole, and receives and puts on a violet coloured stole and a violet coloured cope, and a simple mitre. Then he rises, takes his staff, and attended as at the first, returns to the sacristy or place from which he came.

The Bishop thus officiating will see that the Baptism is properly and promptly recorded in the parish register, and will sign the record.

If he please, the Bishop may officiate at the Baptism, as a Priest; and in such a case he will be vested in rochet (or surplice) and stole only, and wear a biretta instead of a mitre, and do all as if he were no more than a Priest.

The Order of the Ceremonies of the Ministration of Private Baptism of Children in houses.

¶ The Minister of every Parish shall often admonish [1] the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause.[2]

¶ And he shall also warn them, that without like great cause and necessity, they procure not their Children to be baptized at home in their houses.[3] But when need shall compel them so to do, then Baptism shall be administered as followeth.[4]

[1] Here is declared a pastoral duty which is either much neglected or else is marvellously ineffectual. See Notes on Baptism, ec. viii.

[2] This rubric in the English Prayer-book, further requires the cause of delay to be approved by the Minister.

[3] "Quite agreeable to the rule of the English church, were the prohibitions of foreign councils; thus, in the fourteenth century a synodal statute of the diocese of Orleans: 'Injunginus vobis presbyteris sub pœna canonica, ne aliquem audeatis baptizare in aulis vel domibus privatorum, sed solum in ecclesiis vestris, nisi in necessitate, et nisi baptizandi sint filii regum et principum.'" (Maskell, *Holy Baptism*, p. 173, note.)

[4] To this rule an exception must be made in places where there is no church-building, and also whenever for "great cause and necessity" approved by the Pastor, Baptism is to be administered, in private houses, to an infant, or infants, in no immediate danger of death. In such cases, the priest, who is called upon to minister the

¶ First, let the Minister of the Parish (or, in his absence, any other lawful Minister[5] that can be procured) with those who are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before the Form of Public Baptism, as the time and present exigence will suffer.[6] And then, the Child being named by some one who is present, the Minister shall pour Water upon it, saying these words:

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Priest who is called upon to baptize an infant in peril of death,[7] whether the child be brought to the

sacrament of Baptism should use the Rite for the Public Baptism of Infants and all the ceremonies that belong to it. (*Cf.* Van der Stappen, *Sac. Lit.*, tom. iv, q. 106.)

[5] See Notes on Baptism, sec. v. When the urgent necessity and reasonable cause which justifies the administration of Baptism to infants in private houses is peril of death, if neither priest nor deacon can be procured, any person is a "lawful Minister"; always regard being had to the priority of man over woman, adults over children, and in every instance the possession of intelligence and ability to perform the act. (*Cp.* Maskell, *Holy Bap.*, p. 237.)

[6] "It is indeed most fitting that the Lord's Prayer and one or two of the collects at the beginning of the office of public baptism, especially if a priest officiate, that of the benediction of the water, should always be used, according to the rubric, if the exigence will suffer. . . . (But) 'any Minister' who, through such his default of perverse and foolish delay to offer up a prayer, should suffer a child to die unbaptized, would amply deserve suspension according to the canon. (LXIX, 1604)." (*Ibid.*, pp. 241, 242, notes.) In his comments on this rubric Maskell shows conclusively that, according to the judgment of the Church of England, in agreement with all the rest of Christendom, neither any form of prayer nor administration by a clerk in holy Order, is essential to a valid Baptism.

[7] The peril of death may be in sickness, or in any grave and imminent danger such as might occur in time of war, shipwreck, fire, etc.

church or be kept at home, should put on or carry with him, if possible, a surplice and a white stole [8]; and, if he go to baptize a child elsewhere than in the church, he should also carry with him, if the exigence permit, water blessed for Baptism (or else some holy water), a vessel for pouring the water, Chrism, a chrisom-cloth, and a wax candle. When he arrives at the place in which the child awaits him, the Priest wearing surplice and stole, if the peril of death be imminent, at once pours water (baptismal, holy, or simple) upon the head of the child once only, or with trine affusion, in the form of a Cross, meanwhile saying the proper Form.[9] If time permit, the Priest, before he baptizes the child, will say the Lord's Prayer and one or more collects from the Office for the Public Baptism of Infants. If, after the Baptism the child be yet alive (and yet in peril of death), the Priest should at once anoint him, or her, with the holy Chrism, and (the child continuing alive) go on with the ceremonies of the chrisom-cloth, and the burning candle, as far as possible, as directed above in the Ceremonies of the Public Baptism of Infants.

¶ Then the Minister shall give thanks unto God, and say,

(*Vide* Baruffaldi, *Ad. Rit. Rom. Com.*, tit, xiv, sec. 1.) As in the case of adults, so much more in the case of new-born infants, the moment of *real death* may be some time after the moment of apparent death. In all cases where there is any possibility of latent life, Baptism should be administered conditionally. See Appendix C.

[8] Van der Stappen, *Sac. Lit.* tom. iv, q. 106.

[9] It should be needless to say that in such cases of imminent peril of death the infant to be baptized need not be taken and held by the Minister.

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen*.[10]

If, in the private ministration of Baptism, the vessel which contains the water hallowed for Baptism (and from which the hallowed water is taken and poured upon the child) is not one which already belongs to the church and is used only for ecclesiastical purposes, it should not thenceforth be employed in any domestic, or profane, service, but either be given to the church or else destroyed by fire.[11] Hence care should be taken not to use for the Baptism any vessel which is prized as an heirloom, or such as the relatives of the child might be unwilling to part with. The water used at the Baptism ought to be poured into the drain of the Font in the church, or upon fire.[12]

[10] This prayer was first inserted here at the revision in A.D. 1662.

[11] This rule applies to the basin into which the water falls from the head of the child as well as to that from which the water is taken. If but one child is baptized, only one vessel is needed.

[12] *Vide* Lyndwood, *Provinciale*, lib. iii, tit. 24.

If a lay person baptize, he or she should use holy-water (*i.e.*, the water of sprinkling), or, when this is lacking, simple water. If need be, the name may be omitted and the words of the Form ("I baptize thee in the Name, etc.") only be said while the water is poured upon the child's head.

¶ And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case, all standing, he shall say thus:

I CERTIFY you, that according to the due and prescribed Order of the Church, *at such a time,* and *at such a place,* before divers witnesses, I baptized *this Child;* who *is* now by Baptism incorporated into the Christian Church: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort.[13]

¶ But if the Child were baptized by any other lawful Minister, then the Minister of the Parish where the Child was born or christened, shall examine whether

[13] Observe the importance attached by the Church to the attendance of people at a Baptism; for whenever a child which has been baptized privately is brought to the church in order that the rites and ceremonies omitted in private may be supplied publicly, the people are to be formally and publicly certified that in such a Baptism, all was rightly done.

the same hath been lawfully done.[14] And if the Minister shall find, by the answers of such as bring the Child, that all things were done as they ought to be; then shall he not christen the Child again, but shall receive him as one of the flock of true Christian People, saying thus:[15]

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of this *Child;* who *is* now by Baptism incorporated into the Christian Church; for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort.

When a child which has been baptized privately is brought into the church to the intent that the congregation may be certified of the Baptism, and that the rites and ceremonies which were omitted in private may be supplied publicly, the sponsors with the child, and other persons of the baptismal company, should take their places near the Font, at the time appointed, observing the accustomed order of position,[16] and await the coming of the Priest. The Priest, vested in surplice and violet coloured stole, and attended by an acolyte wearing a surplice, goes, at the appointed time, from the sacristy or from the chancel, to his place near the Font[17] (near which the table should be arranged and furnished as for the Public Baptism of

[14] See below after the final address to the sponsors.

[15] *Ibid.*

[16] See *Order of Cerem. of Pub. Bap. of Infants*, ch. ii, sec. 1

[17] *Ibid.*, sec. 2.

Infants), and standing there, and addressing the congregation, reads the first or the second of the above forms, according to the conditions set forth in the rubrics. Then the Priest shall announce and read the Gospel, as at the Public Baptism of Infants; and the people should sign themselves simultaneously with the Priest and make the responses before and after the Gospel.[18]

¶ After the Gospel is read, the Minister shall make this brief *Exhortation* upon the words of the Gospel:

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those who would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how, by his outward gesture and deed, he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this* present *Infant;* that he hath embraced *him* with the arms of his mercy; and, as he hath promised in his holy Word, will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom.

Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant*, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our

[18] See *Order of Cerem. of Pub. Bap. of Infants*, ch. ii, sec. 7.

daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.[19]

The people should join with the officiating Minister in the recitation of the Lord's Prayer.

¶ Then shall the Minister demand the name of the Child; which being by the Godfathers and Godmothers pronounced,[20] **the Minister shall say as followeth:**

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. **I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.**

Immediately after the Vow of Renunciations the Priest should anoint the child (if this anointing hath not been made at the private Baptism) with the Oil of the Catechumens, doing all as at the Public Baptism of Infants. Then the Priest should exchange his violet coloured stole for a white one and then proceed with the questioning as followeth:

Minister. **Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?**

Answer. **I do.**

Minister. **Wilt thou then obediently keep God's holy**

[19] Here, in the English Prayer-book, follows the prayer which is appointed to be said after the Exhortation upon the Gospel, at the Public Baptism of Infants; the wording being changed to suit the condition of a baptized child.

[20] See *Order of Cerem. of Pub. Bap. of Infants*, ch. v, sec. 1.

will and commandments, and walk in the same all the days of thy life?

Answer. **I will, by God's help.**

¶ **Then** (if the following form hath not been used at the private Baptism) **the Minister shall say,**

WE receive this Child into the congregation of Christ's flock; and do* sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Minister shall make a Cross upon the Child's forehead.*

While the Priest recites the above form of words one of the sponsors should hold the child conveniently near him; and the Priest will make the anointing with the holy Chrism, doing all as directed above in the Order of the Ceremonies of the Public Baptism of Infants.

¶ **The same rule is to be observed here, as to the omission of the sign of the Cross, as in the Public Baptism of Infants.**[21]

Then (if these ceremonies have not been used already at the private Baptism) the Priest shall proceed to place the chrisom-cloth upon the child's head and a lighted wax candle in his hand; all being done as at the Public Baptism of Infants.

[21] See Note No. 58, ch. v, sec. 2, in *Order of Cerem. of Pub. Bap. of Infants.*

¶ Then shall the Minister say,

SEEING now, dearly beloved brethren, that *this Child is* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ Then shall be said, all kneeling,[22]

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he,* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

The Priest alone says the above prayer, and the people make the response *Amen* at the end. The Priest and his server remain standing; the people kneel.

¶ Then, all standing up, the Minister shall say to the Godfathers and Godmothers this *Exhortation* following:

FORASMUCH as *this Child hath* promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember,

[22] See note, ch. v, sec. 5, *Order of Cerem. of Pub. Bap. of Infants.*

that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ Then shall he add, and say,

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and *is* sufficiently instructed in the other parts of the Church-Catechism set forth for that purpose.

Then the Priest may say to the baptismal company, Go in peace, and the Lord be with you. To this salutation the sponsors and bystanders respond, saying, Amen.

Then the Priest (after exchanging his white stole for one of a violet colour), preceded by his server, returns to the chancel, or sacristy, from which he came forth.

Note on the Rubric before the Certification of Baptism performed by some lawful Minister other than the parish Priest

When a child, not baptized by the Priest of the Parish, but said to have been baptized in private by some other "lawful Minister," is presented in the church for the public certification of the Baptism and for the performance of the rites and ceremonies which were omitted at the private Baptism, the Priest "shall examine such as bring the child" concerning the Baptism, and shall demand of them explicit and definite answers to the following questions:

BY whom was this Child baptized?

Who was present when this Child was baptized?
With what matter was this Child baptized?
With what words was this Child baptized?

It is of the utmost importance that the Priest should thoroughly examine, according to the above form, which is provided in the Prayer-book of the Church of England and assumed or implied by our rubric, those who present to him a child not baptized by himself or in his presence, but said to have been baptized in private. The Priest, not the person (or persons) presenting the child, is the judge whether or no "all things were done as they ought to be," and is responsible before God for the child's admission into membership with Christ; and before he can accept the child as a baptized person he must ascertain, on the

testimony of credible witnesses who were present at the Baptism, that water was poured upon the head of the child by a "lawful Minister" [23] who, simultaneously with the pouring of the water, recited the proper form of words in their integrity.[23]

"If the Minister shall find, by the answers of such as bring the Child, that all things were done as they ought to be; then shall he not christen the Child again." The term *christen* appears to have come into England from Germany. To "christen (or baptize) again," in the sense of to baptize absolutely a person who is already baptized validly, is an impossibility. That the rubric in our rite does not contemplate such an impossibility is clear from the Sarum rite from which it was taken. For while the Sarum rubric orders that the Priest *non rebaptizet eum* who is found to be duly baptized, the formula for uncertain cases is as follows: *N.* si baptizatus es, ego non rebaptizo te: sed si nondum baptizatus es, ego baptizo te, in nomine Patris, et Filii, et Spiritus Sancti. Amen.

[23] See Notes on Baptism, secs. I–V. Such questioning about the details of Baptism, is also necessary with candidates for Confirmation, in all cases where the Baptism of the candidate is not certainly known to the priest (who is to present him for Confirmation), or where he is unable to get a certificate or some other satisfactory evidence that "all things were done as they ought to be." Especial caution is needed with candidates who come from sectarian bodies. The mere statement of the candidate that he believes, or thinks, he has been baptized (yet cannot vouch for the use of the essential parts of the Baptism) should not be accepted. Where a moral certainty of valid baptism is lacking, conditional Baptism should be administered.

Conditional Baptism

¶ **But if they who bring the Infant to the Church do make such uncertain answers to the Minister's questions, as that it cannot appear that the Child was baptized with Water,** *In the Name of the Father, and of the Son, and of the Holy Ghost* **(which are essential parts of Baptism), then let the Minister baptize it in the Form before appointed for Public Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this Form of words:**

IF thou art not already baptized, *N.*, **I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.**

To this conditional form, in the old Sarum Use there is added the rubric, *sub aspersione vel immersione.* It is evident that the Priest, in administering Baptism conditionally, is not bound to "dip" the child in the Font, but is free to baptize by either affusion or immersion. For such a Baptism, the Font, hitherto empty, must be filled with water, and the water blessed in the accustomed manner. Every conditional Baptism should be duly recorded in the parish register.

¶ **If Infant Baptism, and the receiving of Infants baptized in private, are to be at the same time, the Minister may make the Questions to the Sponsors, and the succeeding Prayers, serve for both. And again, after the Immersion, or the pouring of Water, and the receiving into the Church, the Minister may use the remainder of the Service for both.**

Only with the utmost care can the permissive directions in the above rubric be carried out, for "it is hardly possible to avoid the appearance, at least, of praying for the future regeneration of a regenerate child, or to disentangle the clauses in the part of the service succeeding the Baptism, which cannot be applied to the child who has already been baptized." [24] It will be far wiser to order the Baptism, or Baptisms, at a time other than that at which a child already baptized in private is publicly received in the church.

If a Bishop officiate at the public service of supplying the rites and ceremonies which were omitted at the private Baptism of a child, he will observe the order, *mutatis mutandis*, provided above in The Order of the Ceremonies of the Public Baptism of Infants, the Bishop officiating.

[24] The Rev. W. H. Frere, *Hist. of the Bk. of Com. Prayer*, notes, p. 595.

The Order of the Ceremonies of the Ministration of Baptism to such as are of Riper Years.[1]

CHAPTER I

The Preparation of the Postulants

¶ When any such Persons as are of riper years are to be baptized, timely notice shall be given to the Minister; so that due care may be taken for their examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves, with Prayers and Fasting, for the receiving of this holy Sacrament.

Persons of riper years are such as have attained to the age of adolesence; and yet, more accurately speaking, according to the custom and rules of the Church, as distinguished from infants, they are persons who have attained to the perfect use of reason,[2] or have "come to years of discretion," and "are able to answer for themselves."

[1] Our Rite for the Baptism of Infants is based upon the most ancient formulæ for the Baptism of Adults, which gradually came into use for the Baptism of Infants. In turn, our Rite for the Baptism of Adults is based upon the service for the public Baptism of Infants.

[2] "Qui adulta ætate sunt, et perfectum rationis usum habent," (*Cat. Conc. Triden.*, p. 11, cap. ii. q. xxxiv.).

In the Prayer-book of the Church of England the rubric is more definite, and more in agreement with ancient usage, than our own, in that it requires *timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons.* Anciently the ordinary Minister of Baptism, especially when the Sacrament was solemnly administered, was *the Bishop* [3]; and even when the parish Priest had the Bishop's licence to baptize, the Bishop tacitly reserved to himself the solemn Baptism of adults.[4] To this day, this ancient rule is expressly set forth in the *Rituale Romanum.*[5]

The length of the interval between the time when the Priest receives notice that an adult person desires to be baptized, and the hour of the Baptism, must, ordinarily, depend chiefly upon the state of the postulant at the time when the Priest is notified. Urgent necessity, *e.g.*, peril of death, or an enforced or obligatory departure on a long journey, may justify the baptizing of an adult person after a very short notice and the barest essentials of the prescribed examination and instruction. But in ordinary cases sufficient time should always be allowed for a very careful and thorough preparation. Such preparation involves, on the part of the postulant, the right and suitable dispositions of faith and penitence, which are to be strengthened

[3] See Notes on Baptism, sec. v.

[4] *Cf.* Baruffaldi, *Ad. Rit. Rom. Com.*, tom. i, tit. xii, sec. iii.

[5] "Adultorum Baptismus, ubi commode fieri potest, ad Episcopum deferatur, ut, si illi placuerit, ab eo solemnius conferatur, alioquin Parochus ipse baptizet stata cæremonia." (*Gen. Rub., De Baptismo Adultorum.*)

and increased by prayer and fasting; a clear mental grasp, so far as may be possible, of the chief truths of the Christian Religion, and a sincere and hearty acceptance of the same; and at least some elementary knowledge of the more important customs of the Church. The Priest, on his part, is bound, not only to instruct the postulant in the Principles of the Christian Religion, or to examine him as to his knowledge of and faith in the same, but also to counsel and guide him in his preparatory work of prayers and fasting, and to test his fitness for the receiving of the Sacrament by catechizings and other faithful pastoral care.[6]

Very fitting, and helpful to his spiritual welfare, will it be, if the postulant, being penitent, confesses his sins to a Priest before he is baptized. Nevertheless, such a confession, while it may be recommended, may not be enjoined. If a postulant for Baptism confesses his sins to a Priest, no penance can be required of him nor any absolution given to him, because, if he be truly penitent, all his sins are freely and fully forgiven him in the Sacrament of Baptism, prior to which the Sacrament of Penance has no place.[7]

If the postulant for Baptism be a deaf-mute, or a foreigner whose speech is not understood by the Priest, extraordinary care and pains must be taken in conveying the necessary instruction by means of signs or by the aid of an interpreter.[8]

[6] *Cp.* Bingham, *Antiq. Chris. Ch.*, bk. x, chs. i, ii.

[7] *Cf.* St. Thom. Aquinatis, *Summa*, p. iii, q. 68, arts. v, vi.

[8] Concerning the baptism of insane persons and those who are in a state of lethargy, see Notes on Baptism, sec. vi.

If the adult postulant for Baptism is to be baptized conditionally, he should make his confession after his baptism and be absolved conditionally. Yet if the postulant desires and is willing to make his confession before the Baptism he should be recommended so to do; for he may thus be the better prepared for the reception of whichever sacrament (either Baptism or Penance) he is capable of receiving. Then, after the conditional Baptism, he will repeat his confession, in general terms, and be conditionally absolved.

Priests are sometimes suddenly called upon to minister to a sick and dying adult who is either an unbaptized person or one who has been baptized in some heretical body. If the person is certainly unbaptized, baptism should be administered to him, or her, under the conditions specified above. If the person is said to have been baptized in some heretical body, and witnesses of that baptism are at hand who testify that the proper form and matter were rightly and simultaneously used, the baptism is to be accepted as valid.[9] If no such witness is to be had, the sick man (if he has, or may be supposed to have, the right dispositions) should be baptized conditionally; after which other sacraments (Eucharist and Unction) may be administered as there may be opportunity and need.

[9] "Baptism with water was admitted (by the Church at Rome and Alexandria) to be valid, whoever had administered it and in whatever sect it had been conferred, so long as the essential form had been observed. As to the remaining part of the initiation, it was rejected and had, therefore, to be repeated in the case of the heretic who demanded entrance into the Church." (Duchesne, *Christian Worship*, London, 1904, p. 339.)

The Preparations in the Church

When the postulants have been found fit, and duly qualified persons have been admitted to serve as godparents, and the time for the Baptism has been appointed, then, shortly before that time, preparations for the service should be made, in the sacristy and chancel, and at the Font, as directed above in Chapter I, in the Order of the Ceremonies of the Public Baptism of Infants.

CHAPTER II

From the Approach to the Font, to the Address to the Sponsors

1. ¶ And if they shall be found fit,[10] then the Godfathers and Godmothers [11] (the people being assembled upon the Sunday,[12] Holy-day or Prayer-day appointed) shall be ready to present them at the Font, immediately after the second Lesson, either at Morning or Evening Prayer, as the Minister, in his discretion, shall think fit.[12]

At the time appointed the godparents escort the catechumens to the Font, and there await the coming of the Priest. Until the Priest arrives at the Font, a way should be left open, among the persons who are assembled there, so that the Priest with his server and other attendants, (if any) may come unhindered to their places. The godparents who present male catechumens

[10] See above, ch. i.
[11] See Notes on Baptism, sec. xiii.
[12] *Ibid.*, secs. viii and ix.

should stand, if possible, so as to be in front of and on the right of the Priest when he stands in his place by the Font; and those who present female catechumens should stand so as to be in front of and on the left of the Priest. The godfathers stand on the right hand of their godson or goddaughter; the godmothers on the left; the catechumen in the midst between his, or her, godparents. Male catechumens should have head and hands bare. The female catechumens should have their hands bare, and their heads veiled or otherwise suitably covered. All the catechumens, if they are able, out of reverence for the holy Sacrament of Baptism, and to comply with a very ancient custom of the Church, ought to be fasting. Therefore, when it may be so arranged, the Baptism of adults ought to take place in the morning. Nevertheless, while the Priest may recommend this fast before Baptism, he may not require it, except in cases where the newly baptized persons are at once Confirmed and (on the same occasion) admitted to the Holy Communion.

2. *The Approach of the Priest to the Font*

At the time appointed for the Baptism, the Priest [13] who is to officiate should put on, over his surplice, a violet coloured stole, and also (if possible) a violet coloured cope. Then, attended by an acolyte, and by any clergy who may be present (all vested in surplices), the Priest should go to the midst before the altar, kneel down (his attendants also kneeling) and pray, privately and briefly, for grace to administer the Sacrament

[13] See Notes on Baptism, sec. v.

worthily. Then, all standing up, the Priest signs himself with the sign of the Cross and says the following verses and prayers,[14] or, if time permit, the form on page 146, the acolyte and other attendants, (if any) making the responses:

V. **O God, make speed to save us.** *R.* **O Lord, make haste to help us.** *V.* **Glory be, etc.** *R.* **As it was, etc.** *V.* **Lord, have mercy upon us.** *R.* **Christ, have mercy upon us.** *V.* **Lord, have mercy upon us. Our Father, etc.** *V.* **And lead us not into temptation.** *R.* **But deliver us from evil.** *V.* **O Lord, hear my prayer.** *R.* **And let my cry come unto thee.** *V.* **The Lord be with you.** *R.* **And with thy spirit.**

Let us pray.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. *Amen.*

[14] "In Baptismo adultorum requiritur gratia divina, specialiter ad movenda eorum corda; quod non requiritur in Baptismo parvulorum; ideo preces effundendæ sunt ad impetrandum divinum auxilium." (Baruffaldi, tom. i, tit. xiii, sec. 1.)

REGARD, O Lord, the supplications of thy servants, and grant that *this person* about to be dedicated to thee in this house by Baptism, may be sanctified by the Holy Ghost, delivered from thy wrath and eternal death, and received as *a* living *member* of Christ's Church, and may ever remain in the number of thy faithful children. Through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, ever one God, world without end. *Amen.*

Then, after making the due act of reverence towards the altar, the Priest (if it be the custom of the place) puts on his biretta, and having his hands joined, goes by the shortest way, preceded by his acolyte and the attendant clergy, (if any) to the Font. If the book to be used in the service be not kept in the aumbry near the Font, the server will carry a Prayer-book and hand it to the Priest when he comes to the Font. The Priest, when he arrives at the Font, will take off his biretta (if he has worn one) and hand it to the server, who will lay it down in some suitable and convenient place. The Priest and his server and other attendants, (if any) will take their places (as far as possible) by the Font, as at the Public Baptism of Infants.

3. *The Filling of the Font*

The Font must be full of pure water not yet blessed, before the Priest begins the service. The act of filling the Font with water[15] may be done immediately after the Priest comes to the Font, or at some time before the

[15] See notes on Baptism, sec. xii.

public service, as the Priest, in his discretion, may think fit.

4. *The Questioning*

Standing in his place, on the western side of the Font and looking (eastward) towards the catechumens, the Priest asks each of them, in turn, by what name he, or she, desires to be called; and, if need be, he will counsel them concerning the choice of suitable names. If among the catechumens there be a deaf-mute, or a foreigner who can speak only in a language unknown to the Priest, then, here and at the Renunciations and Vows, answers must be made by such catechumen either through an interpreter, or by a nod of the head or some other intelligent sign of acquiescence.

¶ And standing there, the Minister shall say,

HATH this Person been already baptized, or no?

If two or more persons are to be baptized the Priest shall make this inquiry severally of each set of godparents. And if in any instance (despite the care used in preparing the catechumens for Baptism) it appear, from the manner in which this question is answered, that one of the persons presented for Baptism has been already baptized, then in every such case the Priest shall proceed to inquire about the Baptism, by questioning the catechumen and his, or her, godparents after the manner prescribed in the Office for Private Baptism of Infants, and shall determine the case accordingly.

¶ If they answer, No: then shall the Minister (the People all standing until the Lord's Prayer) proceed as followeth:

5. *The Exsufflation, and Sign of the Cross*

At a signal from the Priest, each of the catechumens in his, or her, turn (first the men and afterwards the women), accompanied by one of his, or her, godparents (a godfather with a man, and a godmother with a woman), shall draw near to the Priest and stand, facing him, a little to his right.

Then the Priest shall say, in a low voice or privately,

GO forth from *him* thou unclean spirit, and give place to the Holy Spirit the Comforter.

Then immediately the Priest breathes somewhat forcibly through compressed lips, three times (directly forth, then to the left hand, and lastly to the right) upon the face of the catechumen.

Then the Priest shall say, in a low voice or privately,

BY this breathing, receive the Good Spirit, and the blessing of God. Peace be with thee.

Then at once the Priest breathes softly, meanwhile moving his head so as to form with his breath the sign of the Cross, upon the face of the catechumen.

Then shall the Priest make the sign of the Cross upon the forehead and over the breast of each of the catechumens, meanwhile in each case saying, in a low voice or privately,

RECEIVE the sign of the Cross in thy forehead ✠, and in thy breast ✠.

The sign of the Cross here is made upon the forehead as at the Baptism of Infants, and over or before the breast, which is not to be uncovered.

6. *The Exhortation and Prayer*

Then, addressing the godparents and the assembled congregation, the Priest shall say the following Exhortation, meanwhile observing, *mutatis mutandis*, the ceremonies as directed above in the Order for the Baptism of Infants.

DEARLY beloved, forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh), and they who are in the flesh cannot please God, but live in sin, committing many actual transgressions; and our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these Persons* that which by nature *they* cannot have; that *they* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

This Exhortation ended, the Priest shall say the following prayer, meanwhile placing his right hand upon, or above, the head of the person to be baptized:[16]

[16] See *Order of Cerem. of Pub. Bap. of Infants*, ch. ii, Note 18.

¶ Then shall the Minister say,

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water;[17] and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *Servants;* wash *them* and sanctify *them* with the Holy Ghost; that *they,* being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee, world without end; through Jesus Christ our Lord.[18] *Amen.*

If several persons are presented for Baptism on the same occasion, the directions for the imposition of the Priest's hand, given in Chapter II, section 7, of the Order of Ceremonies of the Public Baptism of Infants, are to be followed.

7. *Impositio salis in ore*

When the Priest has said the prayer, "Almighty and everlasting God, etc.," he shall take between his right thumb and forefinger a grain or two of the hallowed

[17] *Ibid.*, ch. ii, sec. 7.

[18] See ch. ii, sec. 8, Note 22.

salt, which is then to be presented to him by the server, and place the morsel in the mouth of the catechumen, and shall say, in a low voice or privately,

N. Receive the salt of wisdom, that God may be gracious to thee, unto life eternal. *Amen.* Peace be with thee. *R. And with thy spirit.*

After each of the catechumens has received the salt, the Priest, holding his right hand upon or above the head of one of the catechumens, shall say the following prayer; and before beginning the prayer he shall say,

Let us pray.[19]

ALMIGHTY and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead; We call upon thee for *these* thy *Servants,* that *they,* coming to thy holy Baptism, may receive remission of *their* sins, by spiritual regeneration. Receive *them,* O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that *these* thy *Servants* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

Immediately after the above prayer, the Priest with the tip of his right thumb should make the sign of the Cross upon the forehead of each of the catechumens

[19] *Ibid.*, ch. ii, sec. 8, Note 23.

(first the males and then the females), meanwhile over each catechumen, saying, in a low voice or privately, the form, "Recognize, etc.," as at the Public Baptism of Infants.

8. *The Gospel*

¶ Then the Minister shall say,

(meanwhile signing the book and himself as at Mass,)

Hear the words of the Gospel, written by St. *John*, in the third Chapter, beginning at the first Verse.

The people should sign themselves at the same time and in like manner with the Priest, and immediately after he has announced the Gospel they should say,

GLORY be to thee, O Lord.[20]

At once, after this response, the Priest shall say,

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of

[20] *Ibid.*, ch. ii, sec. 9, Note 27.

the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Here the server and the people should say, **Thanks be to God.** During the reading of the Gospel all persons in the Church stand erect and look towards the book in the hands of the Priest.

9. *Tactus salivæ*

At once after he has read the Gospel, the Priest puts his right thumb to his lips, and with the tip of his tongue moistens the tip of his thumb and therewith touches the ears and nostrils of each of the catechumens, meanwhile (in each case) saying, in a low voice or privately, "Ephphatha, etc.," as at the Baptism of Infants.

¶ After which he shall say this Exhortation following:

10. *The Exhortation upon the Gospel*

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also

showeth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present *Persons,* truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore, we being thus persuaded of the good will of our heavenly Father toward *these Persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

This Exhortation ended, the Priest shall proceed to say the following prayer, which he should read slowly and distinctly, pausing at the end of each phrase (as indicated by the capital letters), so that the godparents and all the people may recite the words with him.[21]

[21] *Ibid.*, ch. ii. sec. 11.

ALMIGHTY and everlasting God, heavenly Father, We give thee humble thanks, For that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, And confirm this faith in us evermore. Give thy Holy Spirit to *these* thy *Servants*, That *they* may be born again, And be made *heirs* of everlasting salvation; Through our Lord Jesus Christ, Who liveth and reigneth with thee and the Holy Spirit, Now and for ever. Amen.

While he says the prayer, "Give thy Holy Spirit," etc., the Priest holds his right hand over the head of the person to be baptized; or, if several persons are presented for Baptism on the same occasion, he holds his hand uplifted for all in common.

CHAPTER III

From the Address to the Catechumens to the Baptism

1. ¶ Then the Minister shall speak to the *Persons* to be baptized on this wise:

WELL BELOVED, who are come hither desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also, that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully, for your part, in the presence of these your Witnesses, and this whole congregation, promise and answer to the following questions.

2. *The Renunciations*

¶ The Minister shall then demand of the *Persons* to be baptized as followeth: the Questions being considered as addressed to them severally, and the Answers to be made accordingly.

Question

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. **I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.**

3. *The Anointing of the Catechumens*

Immediately after the Renunciations, the Priest should anoint each of the catechumens (first the males and then the females) with the Oil of the Catechumens, doing all, *mutatis mutandis*, as at the Public Baptism of Infants.

4. *The Vows of Faith and Obedience*

The Priest shall then proceed, as followeth:

Minister. **Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?**

Answer. **I do.**

Question. **Wilt thou be baptized in this Faith?**

Answer. **That is my desire.**

Question. **Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?**

Answer. **I will, by God's help.**

The catechumens, severally, should make all of the above answers (the vows of Renunciation, of Faith, request for Baptism, and vow of Obedience) in a clear and audible voice; if need be, taught by the Priest and repeating the words after him.

5. *The Hallowing of the Water in the Font*[22]

¶ Then shall the Minister say,

O MERCIFUL God, grant that the old Adam in *these* **thy** *Servants* **may be so buried, that the new man may be raised up in** *them. Amen.*

Grant that all sinful affections may die in *them,* **and that all things belonging to the Spirit may live and grow in** *them. Amen.*

Grant that *they* **may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh.** *Amen.*

Grant that *they,* **being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end.** *Amen.*

While saying these four prayers the Priest should hold his right hand over the person to be baptized; or,

[22] See *Order of Cerem. of Pub. Bap. of Infants,* ch. iv.

if two or more persons are to be baptized, he will hold his hand uplifted for all in common.

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them (here the Priest should make the sign of the Cross in the water, with his right hand, as he says,) **In the Name of the Father, and of the Son, and of the Holy Ghost;** (here the Priest, with his right hand, should cast forth over the margin of the Font a little of the water, towards each of the four quarters of the earth (east, west, north, and south), and then he should breathe, through compressed lips, upon the water in the Font, thrice (first directly forth, secondly to his left, and thirdly to his right), in the form of the Greek letter (ψ) *Psi;* and then, if incense is used, he should cense the water (doing all as at the Public Baptism of Infants); and then, or, if incense is not used, at once after the breathing he proceeds with the prayer of benediction and says,) **Regard, we beseech thee, the supplications of thy congregation; sanctify ✠ this Water to the mystical washing away of sin;** (here the Priest should pour into the water in the Font, in the form of a Cross, a little of the Oil of the Catechumens; and then at once, in like manner, he should pour a little of the holy Chrism into the Font; and then he should pour, in like manner and at once, a little of both the Oil and the Chrism; and then, after he has put down the vessels of Oil and Chrism, he proceeds

with and concludes the prayer of benediction, saying,) **and grant that** *these* **thy** *Servants,* **now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children; through Jesus Christ our Lord.** *Amen.*

The godparents and the people should say *Amen* after each of the above prayers. The benediction ended, the Priest at once mingles and spreads, with his right hand, the Chrism and Oil, throughout the Water in the Font. Then, having cleansed and dried his hand, the Priest lays aside his violet coloured stole and puts on a white stole, or, if he has worn one, he reverses his double stole. If he has worn a cope, the Priest should exchange the violet coloured cope for a white one.[23]

CHAPTER IV

From the Baptism to the Dismissal

1. ¶ Then shall the Minister take each Person to be baptized, by the right hand; and placing him conveniently by the Font, according to his discretion,—

When the Priest is about to take, with his left hand, the right hand of a catechumen, the godparents, standing as at the beginning of the service, should touch, on each side, the arm or shoulder of the catechumen, and thus, as it were, materially as well as intentionally, present him, or her, to the Priest. The catechumen should stand, having his, or her, head free from any

[23] See *Order of Cerem. of Pub. Bap. of Infants,* ch. iv.

sort of artificial covering,[24] and bowed down over the basin which is held before him, or her, by the server. If need be, the catechumen's garments should be loosened at the neck, or held back, so that the baptismal Water may not fall or drip upon them. If the Priest be short in stature, and the catechumen tall, then (as the rubric, *according to his discretion*, provides) the Priest may direct the catechumen to kneel upon his knees; otherwise, ordinarily, the standing posture [25] is to be preferred where the Baptism is by affusion or by the immersion of not more than the head and shoulders.

Having received the catechumen at the hands of the godparents, and placed him, or her, conveniently by the Font, the Priest holding in his left hand the catechumen's right hand **shall ask the Godfathers and Godmothers the Name:** and the godparents, all speaking together, shall then announce the name in a clear and audible voice: **and then** the Priest **shall dip** *him* **in the Water, or pour Water upon** *him* **saying,**

N. **I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.**

When he stands ready to be baptized, the catechumen who is to be dipped in the Water should stand close to the Font, have his head and shoulders bare, and bow down his head over the Font. The Priest will place his right hand (or, if he please, both of his hands) upon the catechumen's head and dip both head and shoulder, first the right side, secondly the left side,

[24] *E.g.*, hat, veil, or wig.
[25] *Cf.* Baruffaldi, tom. i, tit. xiii.

and lastly face downward. As he makes the first dipping, the Priest says, *N. I baptize thee In the Name of the Father;* at the second dipping, *and of the Son;* at the last dipping, *and of the Holy Ghost. Amen.* Not more than one person should be thus baptized in the same Water. If, on the same occasion, two or more persons are to be dipped, then, after the first Baptism, the Font must be emptied and again filled with pure water which must be blessed with the prayers and ceremonies of the *Benedictio Fontis;* and these acts of emptying, refilling, and blessing the Font, must be done at once after each Baptism until the last catechumen is baptized.[26]

If the Priest baptize by pouring the Water, he will do so in the following manner: Holding the catechumen's right hand in his own left hand, and a shell, spoon, or other suitable vessel [27] in his right hand, the Priest fills the vessel with Water, from the Font, and after pronouncing the name and while he utters the words, *I baptize thee In the Name of the Father,* pours the Water out of the vessel in his hand upon the *top* of the catechumen's head in the form of a Cross. The catechumen stands (or kneels) having his head bowed down over a basin which the server holds before him (or, if there be one, over the empty basin [28] on the western side of the Font), and the Priest makes this and each of the three pourings so that the Water will fall, not merely upon the catechumen's hair, but upon

[26] See Notes on Baptism, secs. iv. and xi.

[27] See *Order of Cerem. of Pub. Bap. of Infants*, ch. v, sec. 1.

[28] See Notes on Baptism, sec. xi.

the scalp, and flow down over the catechumen's forehead into the basin beneath. Immediately after the first pouring the Priest again takes Water from the Font, and as he utters the words, *and the Son*, pours it, as before, upon the catechumen's head; and then once again he makes the last pouring, in like manner, as he says, *and of the Holy Ghost. Amen.* Although the triple pouring or immersion is the more desirable method, yet it will suffice, if the Priest please, to make but one pouring or dipping while he utters the Form.[29]

Immediately after each Baptism the Priest should gently wipe, with a fine linen cloth kept and used for this purpose only, the parts of the head (and, if the catechumen has been dipped, of the shoulders) of the neophyte which are wet with the Water of Baptism. The Water in the basin held by the server, after all the catechumens have been baptized, should be poured, at some convenient time, into the Baptistery drain, the basin washed and the water of cleansing also poured into the Baptistery drain. For an account of the ceremonies at a Baptism by total immersion, see Appendix B.

2. *The Anointing with Chrism*

When all the catechumens have been baptized, each one, in turn and in the order in which he or she was baptized, should stand conveniently near the Priest at his right hand, the godparents meanwhile touching their godchild, as at the Baptism.

[29] See *Order of Cerem. of Pub. Bap. of Infants*, ch. v, sec. 1, and Notes on Baptism, sec. iv, note 18.

¶ Then shall the Minister say,

WE receive this Person into the congregation of Christ's flock; and do sign (*here the Minister shall make a Cross upon the Person's forehead*) *him* **with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified,** (here the Minister touches the holy Chrism with the tip of his right thumb and makes therewith the sign of the Cross upon the top of the Person's head, on the spot where he poured the baptismal Water,) **and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto** *his* **life's end. Amen.**

¶ The same rule, as to the omission of the sign of the Cross, is to be observed here as in the Baptism of Infants.[30]

After each recital of the words, "We receive, etc.," the Priest should gently wipe, with a piece of soft silk, or fine linen, or sponge, the place of the anointing on the head of the neophyte, and also wipe and cleanse his right thumb. At some later and convenient time all the cleansing material should be burnt, or cleansed, by some one in holy Order, and the ashes, or water of cleansing, be emptied into the Baptistery drain. When, among the persons to be baptized on the same occasion, there are both youths and maidens, or men and women, the various ministrations, as they come in the order of the service, should be given, in each case, first to those of the male sex and afterwards to the females.

[30] See *Order of Cerem. of Pub. Bap. of Infants*, ch. v, Note 58.

3. *The Putting on of the White Vesture*

After the anointing with the holy Chrism, each of the neophytes is again presented to the Priest, who then places upon his, or her, head a chrisom-cloth, and then gives him, or her, a white vesture,[31] large enough to clothe the entire person from the shoulders downwards, meanwhile saying, privately, "Receive, etc." [32] The chrisom-cloth [33] is at once removed by the Priest, and the newly baptized person is led aside, by the godfather or the godmother, to some convenient place where he, or she, may put on the white vesture, and then return promptly to the Font. If the baptism is by total immersion, the neophyte must needs go where he, or she, may change his, or her, garments.

When the Baptism is by affusion, the catechumen is allowed to come to the Font clothed in white garments; [34] and, in such cases, the chrisom-cloth only is used, and the form, "Receive, etc.," is said when the cloth is placed upon the head.

4. *The Giving of a Lighted Candle*

After the neophytes have all received the white vesture (or the chrisom-cloth) each one is again pre-

[31] This vesture should be provided by the candidate or the godparents.

[32] See *Order of Cerem. of Pub. Bap. of Infants*, ch. v, sec. 3.

[33] The chrisom-cloth here is used in lieu of the ancient *chrismale* or band of linen which was bound round about the head of the neophyte upon the unwiped place of the anointing and worn for seven days.

[34] O'Kane, *Notes on the Rubrics*, 519.

sented to the Priest, who then places in his, or her, right hand a lighted wax candle (which the server should bring to the Priest), meanwhile saying, in a low voice or privately, "Receive, etc." [35]

5. *The Thanksgiving*

¶ Then shall the Minister say,

SEEING now, dearly beloved brethren, that *these Persons* are regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ Then shall be said the Lord's Prayer, all kneeling.

OUR Father, who art in heaven, Hallowed be thy Name, Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *these* thy *Servants* with thy Holy Spirit, and to receive *them* for thine own *children* by adoption, and to incorporate *them* into thy holy Church. And humbly we beseech thee to grant, that *they,* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *they are* made *partakers* of the death of thy Son, *they* may

[35] See *Order of Cerem. of Pub. Bap. of Infants,* ch. v, sec. 4.

also be *partakers* of his resurrection; so that finally, with the residue of thy holy Church, *they* may be *inheritors* of thine everlasting kingdom; through Christ our Lord. *Amen.*

During these two prayers the Priest and his server (and attendant clergy and acolytes) remain standing, and all other persons kneel.[36] All join with the Priest in saying the Lord's Prayer, and all, except the Priest, say *Amen* at the end of the last prayer.

6. *The Final Exhortations*

¶ Then, all standing up, the Minister shall use this *Exhortation* following; speaking to the Godfathers and Godmothers first:

FORASMUCH as *these Persons have* promised, in your presence, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession, *they have* now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly, in this present world.

¶ And then, speaking to the baptized *Persons,* he shall proceed and say,

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus

[36] See *Order of Cerem. of Pub. Bap. of Infants,* ch. v, sec. 5.

Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

7. *The Dismissal*

After he has concluded the final Exhortation, the Priest may say to the newly baptized persons, the godparents and the bystanders, Go in peace, and the Lord be with you; and they should say (in response) Amen.

Then the Priest lays aside his white vestments (stole, or cope and stole) and resumes those of a violet colour. Then he puts on his biretta (if it be the custom of the place) and preceded and attended as at first, he returns to the chancel (or to the sacristy) and the Office (if any) interrupted by the Baptism, is continued and concluded.

The Baptism should be duly and promptly recorded in the Parish Register.[37]

If a Bishop officiate at the Baptism of an adult person, or at the public service of supplying the rites and ceremonies which were omitted at the private Baptism of an infant, or an adult, the ceremonies will be the same, *mutatis mutandis*, as those which are set

[37] See *Order of Cerem. of Pub. Bap. of Infants*, ch. v, sec. 8.

forth above in the Order of the Ceremonies of the Public Baptism of Infants, the Bishop officiating. But at the Baptism of an adult, the Bishop with his chaplains and other attendants come in procession before the altar and there, the Bishop having first taken off his mitre and laid aside his staff, all kneel and pray, privately and briefly. Then, all standing up, the Bishop signs himself with the sign of the Cross and goes on to say the following form:

V. **O God, make speed to save us.** *R.* **O Lord, make haste to help us.** *V.* **Glory be, etc.** *R.* **As it was, etc.** *Ant.* **I will sprinkle clean water upon you, and ye shall be clean; and I will cleanse you from all your filthiness, saith the Lord.**

O LORD our Governor, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

For I will consider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.

What is man, that thou art mindful of him: and the son of man, that thou visitest him?

Thou madest him lower than the angels: to crown him with glory and worship.

Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet:

All sheep and oxen: yea, and the beasts of the field;

The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

O Lord our Governor: how excellent is thy Name in all the world!

Glory be, etc. As it was, etc.

BRING unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength.

Give the Lord the honour due unto his Name: worship the Lord with holy worship.

It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

He maketh them also to skip like a calf: Libanus also, and Sirion, like a young unicorn.

The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.

The Lord sitteth above the water-flood: and the Lord remaineth a King for ever.

The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

Glory be, etc. As it was, etc.

LIKE as the hart desireth the water-brooks: so longeth my soul after thee, O God.

My soul is athirst for God, yea, even for the living

God: when shall I come to appear before the presence of God?

My tears have been my meat day and night: while they daily say unto me, Where is now thy God?

Now when I think thereupon, I pour out my heart by myself: for I went with the multitude, and brought them forth into the house of God;

In the voice of praise and thanksgiving: among such as keep holy-day.

Why art thou so full of heaviness, O my soul: and why art thou so disquieted within me?

Put thy trust in God: for I will yet give him thanks for the help of his countenance.

My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

One deep calleth another, because of the noise of thy water-pipes: all thy waves and storms are gone over me.

The Lord hath granted his loving-kindness in the day-time: and in the night season did I sing of him, and made my prayer unto the God of my life.

I will say unto the God of my strength, Why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

My bones are smitten asunder as with a sword: while mine enemies that trouble me cast me in the teeth;

Namely, while they say daily unto me: Where is now thy God?

Why art thou so vexed, O my soul: and why art thou so disquieted within me?

O put thy trust in God: for I will yet thank him, which is the help of my countenance, and my God.

Glory be, etc. As it was, etc.

Ant. **I will sprinkle clean water upon you and ye shall be clean; and I will cleanse you from all your filthiness, saith the Lord.**

Having begun the psalm, *Domine, Dominus noster,* the Bishop may sit down upon his throne, or upon a faldstool at the Epistle side. Having recited the psalms antiphonally with his chaplains and other attendants, the Bishop recites the antiphon with them, and then again standing before the altar the Bishop says,

V. **Lord have mercy upon us.** *R.* **Christ have mercy upon us.** *V.* **Lord have mercy upon us. Our Father, etc.** *V.* **And lead us not into temptation.** *R.* **But deliver us from evil.** *V.* **O Lord, hear my prayer.** *R.* **And let my cry come unto thee.** *V.* **The Lord be with you.** *R.* **And with thy spirit.**

Let us pray

ALMIGHTY and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. *Amen.*

REGARD, O Lord, the supplications of thy servants, and grant that *this person* about to be dedicated to thee in this house by Baptism, may be sanctified by the Holy Ghost, delivered from thy wrath and eternal death, and received as *a* living *member* of Christ's Church, and may ever remain in the number of thy faithful children. Through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, ever one God, world without end. *Amen.*

Then, the Bishop resumes his mitre, takes his pastoral staff, and, attended by his chaplains who support his cope, and preceded by other clergy and acolytes, goes to the Font.

The Bishop carries his staff in his left hand and with the curved part turned towards the people. Except in processions which proceed only a short distance, the pastoral staff is generally carried immediately before the Bishop by the *minister of the staff* vested in surplice and cope, who holds the staff with his hands covered with the sleeves of his surplice, and carries it uplifted as if he were carrying a processional cross, and so that the curved part is turned away from himself and toward the people. In presenting the staff to the Bishop the minister of the staff keeps the curved part turned towards himself. When he presents the staff to the Bishop the minister genuflects, kisses the staff and then the left hand of the Bishop. When he receives the staff the minister genuflects, kisses the Bishop's hand and then the staff.

When the Bishop baptizes an adult person he should

also proceed, immediately after the office of Baptism, to administer Confirmation to the newly baptized person; and then, if the hour be suitable, a Mass should be celebrated, at which the neophyte should assist and receive the holy Communion.

¶ It is expedient that every Person, thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion.

¶ Whereas necessity may require the baptizing of Adults in private houses, in consideration of extreme sickness; the same is hereby allowed in that case. And a convenient number of persons shall be assembled in the house where the Sacrament is to be administered. And in the exhortation, *Well-beloved,* etc., instead of these words, *come hither desiring,* shall be inserted this word, *desirous.* And in case of great necessity, the Minister may begin with the questions addressed to the candidate, and end with the thanksgiving following the Baptism.[38]

¶ If there be occasion for the Office of Infant Baptism and that of Adults at the same time, the Minister shall use the exhortation and one of the prayers next following in the Office for Adults; only, in the exhortation and prayer, after the words, *these Persons,* and *these thy Servants,* adding, *and these Infants.* Then the Minister shall proceed to the questions to be demanded in the cases respectively. After the immersion, or the pouring

[38] See *Order of the Cerem. of the Min. of Private Baptism of Children,* Note 6. What is there said of the Baptism of an infant in peril of death, applies with equal force to the Baptism of an adult who is sick and in peril of death and desires to be baptized.

of water, the prayer shall be as in this service; only, after the words, *these thy Servants,* **shall be added,** *and these Infants.* **After which the remaining part of each service shall be used: first that for Adults, and lastly that for Infants.**

¶ If any persons, not baptized in their infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves, it may suffice to use the Office for Public Baptism of Infants; or, in case of extreme danger, the Office for Private Baptism; only changing the word *Infant,* **for** *Child,* **or** *Person,* **as occasion requireth.**

¶ If there be reasonable doubt concerning the baptism of any person, such person may be baptized in the manner herein appointed; saving that, at the immersion or the pouring of water, the Minister shall use this form of words:

IF thou art not already baptized, *N.,* **I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.**

Conditional forms, for Baptism, or for any other Sacrament, should never be used except in cases where there is good and sufficient reason to think that such forms are necessary. Before baptizing conditionally, diligent effort should be made to find out whether or no the person has ever been baptized.

It is fitting that an adult who has been baptized validly by some lay person, or by a Minister of any sectarian body, before he receives other sacraments

should come into the church with his godparents, to the intent that there the rites and ceremonies which were omitted at his Baptism may be supplied.

And it is also expedient that an adult who has been baptized privately by a Priest, without the use of more than the form of Baptism and the prayer of thanksgiving (because the time and present exigence would not suffer the use of all the baptismal rite), if afterwards he be able, should come into the Church with his godparents in order that the rites and ceremonies which were omitted in private may be supplied publicly.

On such occasions the forms provided under the title, The Ministration of Private Baptism of Children, may be used, the officiating Priest substituting the words *this Person* for *this Child* where such change is called for, and substituting the last two exhortations in the Order for the Baptism of Those of Riper Years for last two Exhortations in the Order for the Private Baptism of Children. The ceremonies used will be in accordance with the directions given in The Order of the Ceremonies of the Ministration of Baptism to such as are of Riper Years.

Notes on Matrimony

I. The Holy Estate of Matrimony

The holy and honourable estate of Matrimony is the union of one man and one woman, who are "joined together by God,"[1] and by their own unfeigned, free, and mutual consent,[2] manifestly and simultaneously expressed by them at the solemnization of the union, to live together as "man and wife," according to God's holy ordinance, until one or the other of them departs this life.

II. The Sort of Persons who may Enter into the Holy Estate of Matrimony

The sort of persons who may be joined together in holy Matrimony are a man and a woman, each of whom has been baptized, and who are not so closely related to each other, by consanguinity or by affinity, as to be within the degrees prohibited by the law of God;[3] and neither of whom has been already rightly

[1] English Prayer Book, *Cp.* Pullan, *Hist. Bk. of Com. Prayer*, London, 1900, p. 222.

[2] Such consent involves freedom from all error as to the identity of one or the other of the contracting persons, and that each of them has the right and power to give such consent.

[3] See *Marriage with Relatives, etc.*, by the Rt. Rev. A. C. A. Hall, D.D. Longmans & Co., New York, 1901. "Otherwise than as God's Word doth allow." — "There are other Laws of God, prohibiting marriages, besides the Law of God in the Levitical Degrees;

and lawfully married to another person who is still alive on earth; and both of whom, unhindered by vows or bondage, are able to make, and will make, the marriage-contract freely, voluntarily, mutually, without deceit in any important matter, and with sincere recognition of its immediate and abiding obligation.[4]

Ordinarily the Priest should solemnize the marriage of such people only as are personally known to him and to the witnesses, and belong to his parish, or to the parish of another Priest at whose request or by whose permission he will officiate.[5] In cases where those who apply for the solemnization of their marriage are on a journey and far distant from their own parish, or are people who have no fixed residence, and about whom the Priest has no knowledge, or not sufficient to warrant the administration of sacraments,

as Persons precontracted to one another, are prohibited by the Law of God to marry against such Precontract; and so Persons of natural impotency may not marry at all, since if Marriage answer not the ends of avoiding Fornication, etc., it is as null; which Marriages may be impeached, as contrary to the Laws of God, though out of the Levitical Degrees." (Bp. Gibson, *Codex Juris Eccles. Angl.*, vol. i, p. 411, note.) Impotence, and not sterility, makes a marriage null. (See Lehmkuhl, *Theologia Moralis*, p. ii, lib. i, tr. viii.)

The word Matrimony is derived from the Latin word *Matrimonium*, a compound of *mater* (mother) and *munia* (duties). "Matrimonium, a *matre* autem nominatur, in omen et spem, quia cum prolis causa suscipiatur, summum votum est, ut ea quæ ducitur, mater fiat." (Facciolati et Forcellni, *Lexicon*, sub voce.)

[4] For a statement of the various hindrances which do not invalidate Marriage but make it unlawful, the reader is referred to Lehmkuhl's and other standard works on Moral Theology.

[5] *Cf.* Lyndwood, *Provinciale*, lib. i, tit. 10, p. 48; lib. iii, tit. 20, p. 212; lib. iv, tit. 3, p. 273; and *Corp. Juris Can.*, de Cons. dist., v, can. xxxvii.

he will do well (before he consents to officiate) to obtain from such persons a sworn statement in writing that they can and will comply with all the conditions which he is bound to require of them, and which are therein specified. The canon law distinguishes, very properly, between travellers and strangers. The latter are persons, dwelling in the neighbourhood or vicinity of the church, fellow-countryfolk or townsfolk with the Priest and his people, about whom, however, the Priest knows nothing concerning their life and morals, and civil and ecclesiastical status. To strangers, *as such*, the Priest may not lawfully administer the sacraments. Travellers are persons who are on a journey from one land to another, or from one quarter of the country to another, for business purposes or for pleasure and recreation. Such persons, that they may have sacraments ministered to them in places where they may sojourn temporarily, must carry with them letters properly drawn up and duly signed and sealed by their own parish Priest, certifying who, and what sort of persons, they are.

III. The Civil and Ecclesiastical Requirements

Inasmuch as holy Matrimony is a divine institution, the civil government of any land can neither make nor dissolve such a union; but it can, and commonly does, make laws to regulate and control the temporal interests of married persons and to protect society against the defiling influences of those who violate their marriage vows.

Therefore, to ensure the legal validity of the mar-

riages which are solemnized before them, Priests ought to be conversant with the laws of the State in which they officiate, and carefully to comply with them,[6] in so far as such laws do not trench upon the laws of God.

In like manner, but in greater degree, it is also the duty of the clergy to be familiar with and to obey the Ecclesiastical Canons which may be in force and which regulate the times and the places when and where marriages may be solemnized, the publishing of banns, the number and character of the witnesses, the kind of persons who may lawfully be joined together, the consent of the parents, and the civil and religious equality of the persons to be married.

IV. The Time When Matrimony may be Solemnized

¶ The laws respecting Matrimony, whether by publishing the Banns in Churches, or by Licence, being different in the several States, every Minister is left to the direction of those laws, in everything that regards the civil contract between the parties.

The first and second rubrics at the beginning of *The Form of Solemnization of Matrimony*, contemplate

[6] *E.g.*, when either of the persons to be married is of foreign birth and not naturalized here (in the U. S. A.), evidence that the foreigner has complied with the conditions which are required in his (or her) native land, should be forthcoming and exhibited to the Priest before the marriage is solemnized. Such evidence is best exhibited in a certificate signed by the Consul of the country to which the foreigner belongs, that all the legal formalities necessary to a valid marriage in that country have been complied with.

marriage after the publication of banns, an ancient custom which has for its purpose the avoidance of clandestine [7] marriages; and also marriage by *Licence*, which, in the ecclesiastical sense of the word, is an Episcopal dispensation permitting a marriage to take place without any previous publication of banns.

When banns are published the proclamation is properly made immediately after the Creed in a parochial Mass, in the parish church or churches of both the man and the woman, and in the form provided in the following rubric:

¶ And when the Banns are published, it shall be in the following form: *I publish the Banns of Marriage between* **M.** *of* ——, *and* **N.** *of* ——. *If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first* [*second* **or** *third*] *time of asking.*

If the marriage does not take place within a few weeks after the publication of the banns there may be good reason for another publication, and, if so, such publication should be made.

The "day and the time appointed" are those which are appointed by the Canon law; the *canonical periods* of the year, and the *canonical hours* of the day, during which Matrimony may be solemnized publicly, with the accustomed ceremonies and signs of joy. Such

[7] A clandestine Marriage is one that is solemnized without the knowledge and consent of the parish Priest, without the due publication of Banns or without dispensation thereof and without witnesses; and thus *secretly* and unlawfully.

day and time will fall on *days* other than those from Advent Sunday until the octave of the Epiphany inclusive, and from Septuagesima until the octave of Easter inclusive, and from Rogation Sunday until the octave of Whitsunday[8] inclusive; and in the *hours* between sunrise and noon (to the end there may be a nuptial Mass), or else in the hours between sunrise and sunset.[9]

Marriages may be celebrated on days within the prohibited periods; but in such cases the ceremonies should be as simple and as private as possible, and all public festivities omitted.[10]

V. The Place Where Matrimony may be Solemnized

If possible, Marriage should be solemnized in a Church which is the parish-church of one or of both of the persons to be married, and not in any dwelling house or secular building, or elsewhere than in some house of God.[11] Yet if necessity, or any just cause so

[8] Lyndwood, *Prov.*, lib. iii, tit. 16, p. 185. *Cf.* Maskell, *Mon. Rit. Eccles. Angl.*, vol. i, p. 42.

[9] Lyndwood accounts *de die* as all the hours of the day wherein is had the light of the sun. (*Provinciale*, lib. iv, p. 271.)

[10] "Hanc temporis prohibitionem . . . esse impedimentum impediens, non autem dirimens. . . . In prædictis feriis tantum solemnis et extrema nuptiarum pompa interdicatur, . . . matrimonium, si ex justa causa deferri nequeat, et private sine publica pompa, coram parocho et testibus, cum licentia episcopi celebratur." (Baruffaldi, *Ad. Rit. Rom. Com.*, tom. i, tit. 42.)

[11] It is not prescribed by universal law, but it is advised, that matrimony be contracted always in church and not in private oratories. (See Lehmkuhl, *Theolog. Moralis*, vol. ii, p. 493.)

require, the marriage may be solemnized in *some proper house.*[12]

The ancient English usage was to solemnize Matrimony in the porch-way of the parish church, yet "it is certain that as early as 1472 the service was sometimes begun in modern fashion within the body of the church at the chancel door." [13]

Modern usage calls for the solemnization of Matrimony within a church building, and before an altar.[14]

VI. The Officiating Minister

Technically speaking, the man and the woman who are joined together in holy Matrimony are the Ministers of the sacrament,[15] but the due solemnization of the marriage requires the services of a Priest of God's

[12] *In some proper house*, *i.e.*, as Lyndwood says, "in loco celebri, à multis frequentato, sive solemni et aperto; sic quod in latebris non fiat." (See *Provinciale*, lib. iv, p. 271.)

[13] The Rev. Leighton Pullan, *History of the Bk. of Com. Prayer*, London, 1900, p. 219.

[14] "Statuta (Dioecesis Mechliniensis) præscribunt ut celebretur Matrimonium intra Ecclesiam, . . . In Ecclesia autem opportunior locus est altare; et universalis consuetudo fert ut Matrimonium ad altare celebretur." (Van der Stappen, *Sac. Liturgia*, tom. iv, q. 300.)

[15] "In the middle ages, after the contracting parties, interrogated by the Priest, had publicly expressed their intention of being united in marriage, occurred the formulary *Ego conjungo vos in matrimonium*, etc." (A formulary which still holds its place in the *Rituale Romanum*). "This formulary, of which the literal sense goes beyond the fact, has considerably contributed to a false idea of the nature of the religious marriage, and has given rise to the belief that the matrimonial tie depends on the authority of the Priest." (Duchesne, *Christian Worship*, 2d English ed., London, 1904, p. 430.)

Church, who alone can give the married couple the Blessing which the Church provides for them. The Priest of the parish where one or both of the persons who are to be married has his or her dwelling place, or else a Priest delegated by him, ought to solemnize the marriage.[16]

The parish Priest is the Priest to whom the care of the souls of the persons who wish to be married properly belongs; *i.e.*, the Priest within whose jurisdiction they have their dwelling place, not the Priest of a place where they may sojourn temporarily, for business or recreation, and while still maintaining their former habitation and relations thereto.

VII. The Matter, Form, and Grace of Holy Matrimony

The matter of the Sacrament of Matrimony is the mutual delivery, by words or signs expressing consent, of the power or authority which each of the two contracting persons acquires in regard to the body of the other. The form is the mutual acceptance (expressed by the same signs or words) of that power. The grace is the gift of God's help (1) to strengthen and hallow the mutual love of the man and the woman; (2) to enable them to preserve inviolable fidelity to one another, and (3) to bring up their children in the fear and love of God.

That they may receive the grace of the sacrament of Matrimony (which is one of the "sacraments of the living,") the man and the woman who come asking

[16] *Cp.* General Introduction, sec. 1.

the priest to solemnize their marriage ought to be in a state of grace, and to that end, if need be, they ought to use the sacrament of Penance shortly before the time of their marriage.

VIII. The Witnesses

The solemnization of Matrimony ought to be as public as possible, in the presence of the "friends and neighbours" of the persons who are to be married.[17]

The witnesses, or paranymphs (of whom there must be two or three), ought to be adults, sober and reverent, and able to hear and understand the questions addressed to, and the answers made by, the contracting persons. Moreover, as ancient Canons imply, those who act as the official witnesses of a marriage, and whose names are entered as such on the parish register, ought to be personally acquainted with, and friends or relatives of, the bride and the bridegroom.

IX. Divorce

The union of a Christian man and a Christian woman in the holy estate of Matrimony, once lawfully and validly made, and consummated, cannot be dissolved by any authority, either of Church or State, but only by the death of the man or the woman.

The marriage bond abiding, there are many causes on account of which there may be, or ought to be, a separation, temporal or permanent, *a toro et cohabitatione*, of man and wife; either privately or by ecclesiastical sanction, which may (and in some cases should)

[17] "Coram publicis et pluribus personis . . . *Duobus ad minus.*" Lyndwood, *Provinciale*, lib. iv, p. 271.

be approved and confirmed by the civil State. But excepting for these causes (which are to be found, set forth in detail, in standard works on Moral Theology) the mutual obligation to live together after God's ordinance and to remain in perfect love and peace together, until death them do part, binds both husband and wife. If separation, for whatever cause, be granted, yet can there be no other lawful and valid marriage contracted by either the man or his wife until after the death of one or the other of them.

X. The Origin and Significance of the Wedding-Ring

While finger-rings have been used at betrothals, and as wedding gifts, from very ancient times, by the Jews and the heathen as well as by Christian people, the use of the ring in the marriage service does not appear to be much older than about the tenth century, when it is said to have been introduced in imitation of the custom of Bishops, who at their consecration received, and thenceforth wore, upon the ring-finger of the right hand, the official Episcopal ring.

The most reasonable explanation of the choice of the fourth finger of the left hand as the place for the wedding-ring is the greater convenience of the left hand for ornament in that it is less employed than the right, and the greater security from bruises in that the fourth finger cannot be extended but in company with some other finger, whereas the other fingers may be singly extended to their full length.[18]

[18] *Cf.* Wm. Jones, *Finger Ring Lore*, p. 292.

In imitation of ancient Roman custom, but with a deeper and holier significance, Christian wedding-rings, during the middle ages, usually had engraved upon their inner or outer surface some symbol of mutual love and concord.[19]

The following explanations of the significance of the joining of hands, and of the ring given and used in the marriage service, were appointed anciently in the diocese of Salzberg to be said in the German vernacular (translations of which are given below) by the Priest who officiated at the time when the hands were joined and the ring given.

"This joining of hands is nothing else than that you, here before God and a Christian congregation, as with an oath agree (*bestetiget*) not to depart one from the other, even though God send affliction, but will constantly abide with each other until death part you." "By the ring know also, that as this round ring hath neither beginning nor end, so also your troth, which ye here give one to the other, shall have no end; such (*solches*) ye shall begin and carry out in the Name and honour of Him Who has neither beginning nor end." [20]

By ancient custom in England and Germany, the man in giving the woman a ring was wont to hold the ring between the thumb and first two fingers of his right hand before his breast, and with his left hand

[19] "Apud antiquos Christianos annulis sponsalitiis insculptum fuisse signum fidei, quod est Hieroglyphicum amoris et concordiæ." (Van Espen, *Jus Eccles. Univ.*, tom. i, p. 571.)

[20] *Libri Agendorum, secundum antiquum usum Metropolitanæ Salisburgensis Ecclesiæ, Pars Prima*, pp. 263, 264. Delingæ, A.D. 1575.

hold the woman's right hand, while he repeated after the Priest the form "With this ring I thee wed, and with all my worldly goods I thee endow"; then (the woman uplifting and extending her left hand so that the man might conveniently put the ring on the fourth finger of that hand), the man, as he repeated the words "In the Name of the Father," rested the ring upon the tip of the thumb of the woman's left hand; then as he said "And of the Son" the man rested the ring upon the tip of the woman's forefinger; then on the tip of her third finger, as he said "And of the Holy Ghost"; then finally as he said "Amen" the man put the ring upon the fourth finger, and left it there. This custom, Dr. Wickham Legg tells us, has everywhere fallen into disuse "except among English Roman Catholics."

According to ancient ecclesiastical custom the wedding-ring was placed upon the third finger (*i.e.*, the fourth, counting the thumb) of the woman's *right* hand. This was the mediæval English custom, at the time when the continental usage was more and more commonly to place the ring on the third finger of the *left* hand. But in the first English Prayer Book, as in all subsequent editions, it was ordered that the wedding-ring should be placed on the third finger of the woman's left hand. This change is one of those "clear and unmistakable evidences that Uses other than those of England exercised no small influence on the revision of 1549." [21]

While ecclesiastical custom required the wedding-

[21] See *Notes on the Marriage Service*, etc., by J. Wickham Legg, St. Paul's Eccles. Soc. *Transactions*, vol. iii, and *Hist. Book of Com. Prayer*, by the Rev. Leighton Pullan, London, 1900, pp. 219–222.

ring to be placed, in the marriage service, upon the third finger (or fourth counting the thumb) of the right hand, and then in later times upon the same finger of the left hand, social custom in the days of Queen Elizabeth, and so late as the time of George the First, led English ladies to remove the ring from the finger after the ceremony was over, and to place and wear it upon the thumb of the same hand.[22]

XI. Social Customs

In the minor parts of the ceremonial of Marriage, local usages of a catholic character find a place. Such usages differ, not merely because of racial peculiarities but because of the changing customs in this changeful world. Therefore no fixed rule can be given concerning such matters as the entrance into and departure from the church of the bride and bridegroom, and their attendant friends and relatives; the personal attire of the man and woman who are to be married; the use of flowers; the kind and quantity (if any) of music, etc., etc.

Nevertheless, certain suggestions concerning some of these things may appropriately find a place here.

When, besides the necessary witnesses, there come with the bridal couple an attendant company of ushers, bridesmaids, and "the friend of the bridegroom," the wedding procession, at the hour appointed, enters the church and proceeds to the spot where the ceremony is to take place in the following order, viz., the ushers leading, then the bridesmaids, all walking two and

[22] Wm. Jones, *Finger Ring Lore*, p. 289, note.

two; then the bride leaning on her father's right arm, or escorted by her guardian or some relative who is to give her in marriage; then follow, if they have not already entered informally, the other friends and acquaintances who have been invited to witness the ceremony. The bridegroom, accompanied by his brother or intimate friend, awaits, in the sacristy, the coming of the procession. As the procession arrives at the place where the marriage is to be solemnized, the ushers and bridesmaids break ranks and part to the right and left hand, so as to allow the bride to come, unhindered, before the Priest, when he stands in the place where he will officiate. The Priest, seated in his stall, awaits the approach of the bridal party. The relatives and friends, if they be few in number, may stand a little behind the bridesmaids, and to the right and left of the bride and groom, or may occupy places in the nave. As the bride draws near the place appointed for the marriage ceremony, the bridegroom and his friend advance from the sacristy, to meet her. The bridegroom receiving the bride, at the hands of her father, guardian or escort, takes her right hand in his and leads her immediately before the Priest. The bride's father or guardian then stands at her left hand, a little behind the line on which the bride and groom stand, and the friend of the bridegroom stands at the groom's right, a little behind him, and holds his hat during the ceremony. The groom may wear gloves, yet it is more fitting that the hands of both bride and groom be bare.

On leaving the church, the husband and wife walk

together, the man on the left of the woman, and go first of all; then follow, two by two, the bridesmaids, ushers, relatives and friends.

The woman *ought to wear some head covering*, veil or hat; but in case such covering be lacking, the Priest who is to officiate will do well to overlook, in a charitable manner, this defect, rather than cause trouble, and, perhaps, spiritual loss by insisting upon this detail of ecclesiastical propriety.

Modern custom orders the friend of the bridegroom to give to the Priest his fee after the marriage service; but, if he please so to do, the bridegroom may lay the fee, together with the wedding-ring, upon the Priest's book, as was directed in the English Prayer-book of 1549. The payment of fees to the organist, and to the sexton, may very properly be made at the hands of the friend of the bridegroom. The music, if any, ought always to be such as is suitable for the house of God, and may tend to excite devotion among the people who are present therein.

To the end that all things may be done decently and in order, and for the avoidance of unintentional confusion and mistakes, the Priest would do well (if possible) to instruct the persons who are to be married, sometime before they come to the church, concerning their part in the service. If this be done, it should quite take away all reasonable ground for what are called rehearsals in church, and thus avoid much danger of, or actual, irreverence in such rehearsals.

XII. The Record of Marriages in the Parish Register

According to an old English custom, set forth in a legal enactment under George the Second, in 1753, and substantially re-enacted in our Canon, No. 38, sec. II, ii,[23] the record of a marriage, written in the Parish Register by the officiating Minister, and signed by him, should also be signed by the persons who have been married and by their chosen witnesses, each in the presence of the other, and in the following manner, the bride signing her maiden name.

A. B. of [the / this] Parish and C. D. of [the / this] Parish were married in this [church / chapel] by [Banns / Licence] with consent of [Parents / Guardians] this — Day of ———— in the year ——

by me ———— [Rector / Curate / Vicar]

This Marriage was solemnized between us [A. B. / C. D.]

in the presence of [E. F. / G. H.]

[23] Can. 38. Of the Solemnization of Matrimony. "Every Minister shall without delay formally record in the proper register, the name, age, and residence of each party. Such record shall be signed by the Minister who solemnizes the Marriage, and, if practicable, by the married parties, and by at least two witnesses of the marriage."

XIII. Mixed Marriages

The Church has always strongly disapproved of marriages in which one of the parties does not believe in the Catholic religion. In such unions the believer is in danger of losing his or her faith; difference of opinion upon all important matters robs the wedded couple of true happiness; and the children can be brought up in the true faith only with the utmost difficulty. Furthermore, while the believer is bound by the marriage-tie until the death of the other person, the unbeliever may obtain a divorce and contract another marriage.

When such mixed marriages are tolerated the priest should bind both the man and the woman by a solemn promise to bring up their children in the Catholic faith. He should also exact of the unbeliever a sincere promise of full liberty for the believing person in the exercise of his or her religion, and cause the believer to promise to use all proper means to win over to the true faith the unbelieving husband or wife.

The Order of the Ceremonies in the Solemnization of Matrimony.

1. *The Approach to the Altar*

¶ At the day and time appointed [1] for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church,[1] or shall be ready in some proper house,[1] with their friends and neighbours.[1]

The Priest who is to officiate should wear, over his cassock, a surplice and a white stole; and have in attendance upon him, another clerk in holy Order, or an acolyte, who should be vested in cassock and surplice. The clerk, or acolyte, who is to serve the Priest, should carry a book containing the Form of Solemnization of Matrimony, a vessel of holy water with a sprinkler, and a tray, or shallow basin, for use at the blessing of the wedding-ring. Thus vested, wearing his biretta, having his hands joined, and preceded by his server, the Priest, at about the time when the bridal party are expected to enter the Church, should go to the altar before which the Marriage is to be solemnized, and after the due act of reverence towards the altar should sit down on a seat on the Epistle side of the sanctuary. The server, if he be

[1] See Notes on Matrimony, iv, v, and viii.

an acolyte, will stand (or, if he be a clerk, will sit) at the left of the Priest.

The altar before which the Marriage is to be solemnized, should be adorned with white frontals; and upon it, during the service, should burn the candles[2] (two or six) with which it is furnished and which should be lighted, by the server, before the Priest makes his first approach to the altar.

When the bride and her attendants come into the church the Priest rises from his seat and, preceded as before by his server, goes to the midst immediately before the lowest step of the altar, where (after the Priest has handed his biretta to his server, who stands at his right) both Priest and server make the due act of reverence towards the altar and then at once kneel for a moment and pray, and then rise and turn (the Priest by his right, the server by his left) and face towards the bridal party.[3] When the server kneels down he places the priest's biretta upon the lowest step, at his right hand; and when he stands up he hands the book to the Priest.

The bride, escorted by her father (on his right), guardian, or other person who is to give her in marriage, as she draws near to the Priest, is met by the

[2] "In altari accenduntur cerei." (Van der Stappen, *Sac. Lit.*, tom. iv, q. 302.)

[3] According to modern German custom, the Priest, when he solemnizes a marriage *ante altare*, stands *ante infimum gradum*. The Roman usage requires the Priest to stand upon the foot pace, and the bride and groom to kneel before him upon the same step near its front edge. (*Cf.* Van der Stappen, *Sac. Liturgia*, tom. iv, q. 302, 304.)

bridegroom, who then advances from the sacristy where he has awaited her approach; and the bridegroom, receiving the woman at the hands of her escort, takes her right hand in his and leads her immediately before the Priest. If the bridegroom himself escort the bride to the altar, he should walk at her right hand.[4]

When the bride and the bridegroom, with their chosen witnesses, and their "friends and neighbours," come to their places before the Priest, all make the due act of reverence towards the altar, bow to the Priest, and then stand, the bride and groom directly in front of the Priest and the witnesses and other persons at the right and left of, and behind the bridal couple.

2. *The Priest's Address to the Congregation*

¶ And there standing together, the Man on the right hand and the Woman on the left,[5] the Minister shall say,

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be entered into unadvisedly

[4] See Notes on Matrimony, sec. xi.

[5] The man stands near the woman at her right, the woman at the man's left, both facing the Priest. "Vir a dextris mulieris, et mulier a sinistris viri, . . . coram Deo, sacerdote et populo." (*Man. Sar.*)

or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.[6]

If any just cause, "crime or impediment" be objected, and sufficient evidence given, the Priest should not proceed to solemnize the marriage until such time as the person, or persons, accused shall be found clear of the crime or impediment.[7]

3. *The Priest's Address to the Bride and Groom*

¶ And also speaking unto the Persons who are to be married, he shall say,

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not lawfully be joined together in Matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful.

[6] These words are equivalent to the publication of Banns, the fourth in number if the old order has been followed, and are analogous to the admonition of the Bishop at the Ordination of Deacons and Priests.

[7] According to the Rubric in the Prayer-book of the Church of England, if the accuser "will be bound, and sufficient sureties with him, to the parties; or else put in a Caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation; then the solemnization must be deferred, until such time as the truth be tried."

4. *The Marriage Covenant*

¶ The Minister, if he shall have reason to doubt of the lawfulness of the proposed Marriage, may demand sufficient surety for his indemnification; but if no impediment shall be alleged, or suspected, the Minister shall say to the Man,

M. WILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

¶ The Man shall answer,

I will.

¶ Then shall the Minister say unto the Woman,

N. WILT thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey[8] him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

¶ The Woman shall answer,

I will.[9]

[8] "The wife is a second authority; let her not then demand equality, for she is under the head; nor let him despise her as being in subjection, for she is the body. . . . He places the one in subjection, and the other in authority, that there may be peace, for where there is equality of ranks there can never be peace." (St. Chrysostom, *Hom.* xx, on Ephes. V.)

[9] The questions, "Wilt thou, etc.," and the answers, "I will," belong not to the Espousals but to the Marriage. "Whether in the vernacular or the Latin, the question is in the present tense, not in

In the interrogations above, the Priest should use, commonly, the Christian name, or names, of the persons to be married, or that particular name by which the man or the woman is commonly called and known. Yet, if there appear to be need, the Priest, for the sake of avoiding any error as to identity, may add the family name, and if he please, the names of the parents; *e.g.*, William Smith, son of John and Mary Smith, wilt thou, etc.?

By the words, "I will," the free and absolute consent is signified. A conditional response, *e.g.*, "I will if my parents consent," cannot be accepted. Yet, if need be, any true equivalent to the words, "I will," may suffice, *e.g.*, "Yes indeed," if uttered with evident sincerity. A bare nod is not to be accepted, unless in the case of deaf or mute persons who cannot otherwise express their consent.

5. *The Giving of the Bride*

¶ Then shall the Minister say,

WHO giveth this Woman to be married to this Man? [10]

the future: *vis habere* and *wilt thou?* which is: *art thou now willing;* not *wilt thou be ready hereafter.*" (*Notes on the Marriage Service in the Bk. of Com. Prayer, of* 1549, by J. Wickham Legg; St. Paul's Eccles. Soc. *Transactions*, vol. iii, p. 166.)

[10] "Sponsus et sponsa cum benedicendi sunt a sacerdote, a parentibus suis, vel paranymphis offerantur." (*Conc. Carth.*, iv, c. 13. Labbe, ii, fo. 1201.)

"Deinde detur femina a patre suo, vel ab amicis ejus." (*Man Sar.*) In the York Manual the Priest asked in the vernacular, Who gives me this wife? "Deinde Sacerdos, Who gyues me this wyfe?"

"Until the actual marriage the woman is recognized as subject

And then the woman's father, or a friend acting in her father's stead, should take the woman's right hand, which (most fittingly) should be ungloved,[11] and place it palm uppermost in the Priest's right hand.

6. *The Marriage Vows*

¶ Then shall they give their troth to each other in this manner. The Minister receiving the Woman at her father's or friend's hands shall cause the Man with his right hand (which should be bare, and palm downwards) **to take the Woman by her right hand** (which she will hold palm upwards) **and** (while thus holding the woman's right hand) **to say after him as followeth:**

I *M.* **take thee** *N.* **to my wedded Wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part,[12] according to God's holy ordinance; and thereto I plight thee my troth.[13]**

to the law of dependence, under which she was originally placed by her Creator. Her dependence is now upon her parents and guardians, . . . Then she is given up from one state of dependence to another. . . . All their earthly authority (by the act of placing the woman's hand in the hand of the Priest) is returned to God Who gave it, and He now (by His representative) takes possession of her and gives her to the man." (*Holy Matrimony*, the Rev. J. A. Bolles, D.D., New York, 1870.)

[11] "Et decet has munas esse nudas." (Baruffaldi, tom. i, tit. 42.)

[12] "Till death us depart." Prayer-books of 1549, 1552 and 1604.

[13] "It will be observed that the man uses the language of chivalry, and says, 'thereto I *plight* thee my troth,' as implying his determination to be faithful as a good soldier, in the midst of exposures and dangers of every kind, and ever to defend her; and the woman, with modesty and simplicity, merely says, 'thereto I *give* thee my troth.'" (*Holy Matrimony*, The Rev. J. A. Bolles, D.D.)

In reciting this form of words, the Priest should be careful to utter and pronounce the words distinctly, pausing at the end of each phrase, and causing the man to repeat clearly and audibly the words after him.

¶ **Then shall they loose their hands; and the Woman with her right hand,** (palm downwards), **taking the man by his right hand,** (which he now holds palm upwards,) **shall likewise say after the Minister:**

I *N.* **take thee** *M.* **to my wedded Husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.**

7. *The Giving of the Ring*

¶ **Then shall they again loose their hands; and the Man shall give unto the Woman a Ring.**

The man shall place this ring upon the open page of the book [14] in the hands of the Priest, who shall hold out the book that he may thus receive the ring. **And the Minister, taking the Ring,** shall lay it down upon the tray or basin in the hands of the server, and inquire whether the ring has been blessed on some other occasion.[15] If the Priest be informed that the ring has been blessed, he will sprinkle it with holy water and give it back to the man. If the ring has not been

[14] "The man shall give unto the woman a ring, laying the same upon the book." (Rubric, *Bk. of Com. Prayer*, Ch. of Eng.)

[15] "Et quærat sacerdos si annulus antea fuerit benedictus vel non; si dicatur quod non tunc benedical sacerdos annulum." (*Man. Sar.*)

blessed the Priest will proceed to bless it in the following manner, meanwhile standing as before, or else (which is to be preferred) upon the foot-pace immediately before and facing towards the midst of the altar, upon which the server (standing at the left hand of the Priest) shall place the basin directly in front of the Priest.

The Priest, if he stand at the altar, will lay down his book upon the altar, join his hands, and say,

Our help is in the Name of the Lord. The server responds, Who hath made heaven and earth. *P.* O Lord, hear my prayer. *S.* And let my cry come unto thee. *P.* The Lord be with you. *S.* And with thy spirit. *P.* Let us pray.

BLESS, ✠ O Lord, this ring, which in thy Name we bl✠ess, that she who shall wear it, maintaining inviolate fidelity to her husband, may abide in thy peace and favour, and ever live in mutual charity. Through Jesus Christ our Lord. *Amen.*[16]

Then the server shall dip the sprinkler into the holy water, and present it to the Priest. And the Priest, taking the moistened sprinkler, shall sprinkle the ring,[17]

[16] This form of benediction is in the York Manual.

[17] "Tunc aspirgatur aqua benedicta super annulum." (*Man. Sar.*) The custom of blessing the wedding-ring does not appear to have been either very ancient or general. It is not in use among the Greeks, and the formula of benediction is not found in the Ambrosian Sacramentaries before the time of St. Charles Borromeo. In the first English Prayer-book no reference was made to any blessing of the ring, and the old Sarum form for such a blessing was converted into a blessing upon the newly married couple. There may have been, at the reformation period, some superstition (connected with the wedding-ring) which caused the English authorities

in the form of a Cross, *i.e.*, towards the midst, the left, and the right.

Then the Priest, having handed back the sprinkler to the server, shall take up the ring, with his right hand (and if he stood before the altar the Priest shall take up, with his left hand, his book, and the server the basin, and both priest and server shall go down from the foot-pace and stand on the sanctuary floor as they did before the blessing of the ring), and **shall deliver it unto the Man,** who should take it [18] with the thumb and the next two fingers of his right hand and at once proceed (meanwhile holding the woman's right hand with his left hand) **to put it upon the fourth finger of the Woman's left hand** [19] (the woman meanwhile uplifting her left hand and extending her fingers so that the man may conveniently put the ring upon her finger).

¶ And the Man holding the ring there, and taught by the Minister, shall say (phrase by phrase after the Minister),

WITH this Ring I thee wed, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

to omit the ceremony of blessing the ring. Inasmuch as no such superstition now exists among us, it seems fitting that the ring should receive God's blessing.

[18] The man should take the ring from the hand of the Priest, and not from the book or basin, or from the server or any person other than the officiating Minister.

[19] See Notes on Matrimony, sec. x. "Anciently the ring was a seal, by which all orders were signed, and things of value secured. . . . For which reason (the delivery and gift of) it was adopted as a

An ancient custom, still in vogue in many places, calls for two rings, one given by the man to the woman, the other the woman's gift to the man. Both rings are handed to the Priest at the same time and are placed together upon the salver or basin. The prayer of benediction refers only to the ring intended for the woman, yet both rings share in the blessing which is given by means of the holy water. Immediately after the woman has received her ring from the man, the Priest hands the other ring to the woman, saying nothing, and she then places it upon the ring-finger of the man's left hand.[20]

8. *The Prayers*

¶ **Then, the Man leaving the Ring upon the fourth finger of the Woman's left hand,** (and at the same time ceasing to hold her right hand, should kneel down before the Priest, and the woman and all the people also kneeling,[21]) **the Minister shall say,**

ceremony in marriage to denote that the wife, in consideration of being espoused to the man, was admitted as a sharer in her husband's counsels, and a joint partner in his honour and estate, and therefore not only the *ring*, but the *keys*, were in former times delivered to her at the marriage." (Wheatley, *Rational Illus. of the Common Prayer*, ch. x, sec. v.)

[20] *Cf.* Van der Stappen, *Sac. Lit.*, tom. iv, q. 303, and Wm. Jones, *Finger-Ring Lore*, p. 311.

The Wedding-ring, commonly, is made of gold, as best suited to symbolize the preciousness and durability of the love which should exist between man and wife; yet it may be made of silver, or copper, or any metal, so that it be solid and not fragile.

[21] In the Ely Pontifical, the bride and groom were directed to kneel immediately after the giving of the ring,

Let us pray

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless ✠ in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

The Lord's Prayer is to be said by the Priest only. At the word "bless" in the prayer, "O eternal God, etc.," the Priest should make the sign of the Cross over the man and the woman. At the end of the prayer the server and the people say, *Amen.* Then all except the man and the woman stand up.

9. *The Joining of Hands* [22]

¶ Then shall the Minister join their right hands together, and (putting one end of his stole upon their

[22] This practice of joining hands is very ancient. Tertullian (*De Orat.*, ix, 22) refers to it, and all the ancient Rituals provide for it. (See Fornici, *Institutiones Liturgiques*, p. iii, ch. xv.)

joined hands [23] and holding it there with his right hand) say,

THOSE whom God hath joined together let no man put asunder.

10. *The Proclamation and the Blessing*

¶ Then shall the Minister speak unto the company.

FORASMUCH as *M.* **and** *N.* (here let the priest use the same names that he used at the beginning of the service) **have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving**

[23] "There seems no evidence that it (the placing of the Priest's stole over the joined hands of the newly married couple) was ever done in England." (J. Wickham Legg, *Notes, etc.*, S. P. E. S. Trans., vol. iii, p. 169.) Neverthless, as a custom common elsewhere in Western Christendom and significant of *God's* joining the two persons in the bonds of Matrimony, this use of the stole may well find a place with us.

Dicit Rubrica: dextris . . . *stola involutis;* non requirere hic videtur Rubrica ut stola circumducatur ita ut manus totæ sint involutæ, quod admodum difficile fieret; sufficit ut stolæ pars dextra ita imponatur manibus ut extremitas ejus dependeat aliquantulum a parte sponsorum. (Van der Stappen, *Sac. Liturgia*, tom. iv, p. 318.)

"Quibus consentientibus, parochus dicit hæc verba Evangelii: Quod Deus conjunxit homo non separet." (*Rit. Sacr. ad usum Mediolanensis Ecclesiæ*, Mediolani, 1645.) This (Milan) Ritual requires the priest to place both ends of his stole cross-wise upon the joined hands of the man and the woman.

"Qui vero sunt benedicendi, completa Missa, vel saltem ipso actu matrimoniali peracto, si tunc nulla habetur Missa (curandum tamen est ut actus iste manè fiat, ut Missa haberi possit) ante altare coram sacerdote, se incliment, et sacerdos stola circundatus, eos benedicat," etc. (*Libri Agendorum, secundum antiquum usum Metropolitanæ Salisburgensis Ecclesiæ*, Delingæ, 1575.)

and receiving a Ring, and by joining hands, (here let the priest withdraw his right hand from the joined hands of the man and wife); **I pronounce that they are Man and Wife, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.**

As the Priest pronounces the words *In the Name*, etc., he should make, with his right hand, the sign of the cross over the wedded couple kneeling before him.

¶ And the Minister shall add this Blessing.

GOD the Father, God the Son, God the Holy Ghost (here let the Priest make the sign of the cross over the newly married couple), **bless, preserve and keep you; the Lord mercifully with his favour look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting.** *Amen.*

11. *The Nuptial Mass*

If a nuptial Mass follow the marriage service, the newly married persons assist at the Mass, and occupy places at faldstools before the altar, or at the altar rail, the bridegroom at the right of the bride. The friends and neighbours take their places in the nave of the church. The kiss of peace (if it be given) is given first to the newly married persons (to the man and then to the woman) and then to such of the relatives and friends as are to receive the sacrament of the Eucharist.[24] Two special prayers, *super sponsos*, to be said by the Priest (standing at the Epistle corner of the altar and looking towards the newly married couple

[24] *Cf.* Van Espen, *Jus Eccles. Univ.*, pars. ii, tit. xii, ch. vi, 13.

kneeling before the altar) immediately after the Lord's Prayer at the end of the Prayer of Consecration and before the prayer, "Deliver us, etc.," and another special prayer to be said immediately after the Post Communion prayer (the Priest standing at the Epistle corner of the altar and turned towards the newly married couple), constitute the special nuptial benediction; yet they do not in any degree affect the validity of the Marriage.

12. *The Bishop Officiating*

A Bishop pontifically solemnizing Matrimony will be vested as for Baptism, except that his vestments will be white and his mitre golden. He will be attended by four chaplains. Upon the approach of the bridal party the Bishop will sit upon a faldstool immediately before the altar steps. Thus seated he will proceed with the service until the giving of the ring. Standing, without mitre, he will bless the ring, then sit and wear his mitre. He will say the prayers, standing, without mitre. At the joining of hands and the proclamation he sits, wearing mitre. At the blessing he stands, wearing mitre. All else, *mutatis mutandis*, is done as directed above.

The Thanksgiving of Women after Childbirth: commonly called, The Churching of Women.

This service had its origin in the rite of the purification of women after childbirth, as ordered and provided for by the Mosaic Law (Lev. xii). Yet neither by the title used in the Sarum manual (*Ordo ad purificandum mulierum post partum*), nor by that in the first English Prayer-book ("The Purification of Women"), was there ever intended any assertion of ceremonial uncleanness, or continuance of a ceremonial obligation like unto that of the Jewish rite.[1] Nor, in the subordinate title (The Churching of Women) in our own rite, is there any implication that this service is the means whereby women, after childbirth, are restored to the use of privileges from which (by reason of the childbirth) they would otherwise be debarred. For, as a matter of fact, the Western Church has never made this service, which has been handed down from

[1] "The notion, however, that child-birth occasioned some kind of defilement continued to prevail among Christians of the East; hence the rituals of the Oriental Churches in relation to this matter refer more to purification from defilement than to thanksgiving for safety. . . . In the Latin Church, also, we find traces of the same feeling that exists in the East with regard to the purification after child-birth." (*Dict. of Chris. Antiq.*, vol. i, pp. 390, 391.)

time immemorial, obligatory or its omission a sin. Latin authors are careful to state that the benediction of women after childbirth is a matter of counsel, not of precept.[2] If a married woman, after childbirth, comes willingly to church, desiring to make an act of thanksgiving to God and to obtain her pastor's blessing, she does well; and she should be counselled and encouraged so to do.[3] Nevertheless, if any woman fail to present herself, after childbirth, for "Churching," she may not be condemned nor barred from accustomed privileges.[4] Therefore, as most commentators on the modern Western rite declare, the laudable observance of the Churching of Women pertains in no wise to the Jewish ceremony of Purification, further than in the external act of going to God's house, but is entirely a matter of devotion, in which Christian women humbly imitate the Blessed Virgin, and come to church seeking God's blessing, and to return thanks to him for his preservation of themselves and their offspring, and it may be, in some cases (as often of old), to offer their children to God.[5] The retention, in common speech, of the old title for this Christian

[2] "Benedictio mulieris post partum non cadit sub obligatione; quare eam negligens, secluso contemptu, nullo modo peccat." (Quarti, *De Sac. Benedictionibus*, tit. iii, sec. xii.)

[3] "Moneant (parochi) puerperas, ut cum primum domo exierint, mox ad ecclesiam Dei acturæ gratias accedant, ubi benedictionem a parocho suscipiant." (St. Car. Borromeus, cit. à Fornici, *Inst. Lit.*, p. iv, ch. iv.)

[4] "Mulieres post partum non prohibentur accedere ad Ecclesiam, sed possunt in eam liberè ingredi ad instar aliarum." (*Ibid.*)

[5] *Cf.* Quarti, Baruffaldi, et Castaldi, *in loc.*

service of thanksgiving and benediction, as Archbishop Whitgift pointed out to Puritan objectors, is analogous to the retention, among Christian people, of the old heathen name of Sunday for the Lord's day.[6]

[6] *Cf.* Hooker, *Laws of Eccles. Polity* bk. v, ch. 74 (2).

The Order of the Ceremonies of the Churching of Women.

1. ¶ This Service, or the concluding prayer alone, as it stands among the Occasional Prayers and Thanksgivings, may be used at the discretion of the Minister.

The permission to omit all of this service except the final prayer, accorded in the rubric above, ought *not* to be accepted. The authorities who were instrumental in inserting this rubric in the American Prayer-book seem to have been influenced by the English Puritan's misconception of the nature of this Office, and to have desired to provide practically for a continuance of the order of the Convention of 1785, whereby, in the Proposed Book of 1786, "instead of a particular service for the churching of women" a "special prayer" was "introduced after the general thanksgiving," in the Offices of Morning and Evening Prayers, "to be said when any woman desires to return thanks."[7] The entire service, as it stands in the Prayer-book, should be used or else none at all.

[7] Bp. White's *Memoirs*, 2d ed., p. 370. The permission to omit the larger part of the Churching Office may be compared with the permission to shorten the Litany. Both rubrics are peculiar to the American Prayer-book, and both of them are opposed to the spirit and letter of the ancient rites of the Church. (*Cp.* Bp. Brownell's *Commentary on the Bk. of Com. Prayer*, New York, 1823, p. 65.)

¶ The Woman, at the usual time after her delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct;

"The Woman," over whom the Churching Office may be said, is a married woman, who returns thanks for her safe deliverance after childbirth which has been the fruit of lawful marriage. The Office is not to be used with a woman who has sinned by adultery or fornication; or, at all events, not until after she has done penance for her sin.[8] Wheatly, following Bishop Cosin, makes the "usual time" to be about a month after delivery. Nevertheless no particular time is fixed, but the woman may come whenever she is able and willing. Pope Gregory the Great, while allowing the woman to come at any time, deemed laudable "the old custom of keeping at home for forty days." Pope Innocent III, whose letter to the Archbishop of Armagh is part of the Canon law (*Corp. Juris Can., Decret.* lib. iii, tit. xlvii), denies need of waiting forty days, yet allows it out of devotion.[9]

The "church" into which the woman shall come, ought to be her parish church.[10] It should be needless to say that this service ought to be used only in a church building, and never with a woman in her own home, unless that home be in a place far remote from any church. By "decently apparelled" the rubric

[8] *Cp.* Cardwell's *Conferences*, p. 362.

[9] *Cp. Dict. of Christian Antiq.*, p. 391.

[10] "Hæc benedictio non sit impertienda, nisi in Ecclesia parochiali, et a proprio parocho. (Baruffaldi, *Ad Rit. Rom. Com.*, tit. xliii, 19, 21.)

enjoins the continuance of the ancient custom "that every woman who came to be churched should come covered with a white veil." [11] According to ancient usage, the place where the woman knelt and was churched was, at first, the church porch (*ad fores Ecclesiæ*), and secondly, after the psalm, before an altar in the church. The English Prayer-book of 1549 ordered the woman to kneel "nigh unto the quire-door," but in the editions of 1552, 1559, and 1604 this direction was changed to "nigh unto the Table." According to an old English custom, the woman should kneel at a prayer-desk which should be covered with a white cloth, called a "churching-cloth." [12] The modern usage with us is, commonly, that the woman should kneel in the nave of the church, near and in front of the entrance into the choir; yet where it may be so done, the altar before which the woman kneels (especially if a Mass, at which the woman assists, and in which she receives the holy Communion, does not immediately follow the churching service) may very fittingly be that whereon the sacrament of the Eucharist is reserved, or one that is dedicated to the Blessed Virgin.[13] The woman should bring with her a wax candle, which she should hold in her right hand, and when she kneels in the place appointed the candle should be lighted for her by the server who attends the Priest. Where it may be done, the woman should be accompanied by two matrons who should kneel by

[11] Hooker, *Laws of Eccles. Polity*, bk. v, ch. 74 (3).
[12] Micklethwaite, *Ornaments of the Rubric*, p. 47.
[13] *Cf.* Baruffaldi, *in loc.*

her side, one on the right hand and the other on the left.[14] The Priest who is to officiate at the churching should wear a surplice over his cassock and a white stole,[15] and be attended by another clerk, or an acolyte, who should be vested in cassock and surplice, and carry the book, which the Priest will use in the service, and a vessel containing holy water and a sprinkler. When the woman kneels down in the place appointed, the Priest and his server should come forth from the sacristy and proceed to the same place, where the Priest should take his position, standing on the right and a little in advance of the woman, and have his server on his right hand. The Priest, taking the moistened sprinkler and turning himself towards the woman, sprinkles her, in the form of a Cross, *i.e.*, to the midst, then to his left, and lastly to his right, and hands the sprinkler to the server.

2. ¶ **And then the Minister shall say unto her,**

FORASMUCH as it hath pleased Almighty God, of his goodness, to give you safe deliverance, and to preserve you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say,

¶ **Then shall be said by both of them the following** *Hymn,* **the woman still kneeling:**

[14] "Mulier ad purificationem accedeas, caput habeat secundem antiquam Angliæ consuetudinem, coopertum velo albo, in manu portet candelam accensam, et sit media inter duas matronas." (*Annot. Edit.*, Donay, 1610, Maskell, *Mon Rit.*, vol. i, p. 38.)

[15] The Priest wears a white stole, and the woman's veil and the churching cloth are white, because the Churching of Women is associated with the festival of the Purification of the Blessed Virgin, for which white vestments are used. (*Cf.* Baruffaldi, *in loc.*)

Dilexi, quoniam

I AM well pleased: that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The woman who is to "give hearty thanks" is required to say, audibly, all the words of the Hymn and the concluding *Gloria Patri*, in unison with the Priest, or else to repeat the words after him. During the introductory address, "Forasmuch, etc.," the Priest looks toward the woman. During the Hymn and the following prayers the Priest, and his server, stand facing towards the altar.

¶ Then shall the Minister say the *Lord's Prayer*, with what followeth: but the Lord's Prayer may be omitted, if this be used with the Morning or Evening Prayer.

The permission granted by the above rubric (which

is peculiar to the American Prayer-book) ought never to be accepted, but the entire office should be said. Before beginning the Lord's Prayer the Priest, following an ancient custom, may say in a low voice or privately, the *Kyrie*,

Lord, have mercy upon us
Christ, have mercy upon us
Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. **O Lord, save this woman thy servant;**
Answer. **Who putteth her trust in thee.**
Minister. **Be thou to her a strong tower;**
Answer. **From the face of her enemy.**
Minister. **Lord, hear our prayer.**
Answer. **And let our cry come unto thee.**

Minister. **Let us pray.**

O ALMIGHTY God, we give thee humble thanks for that thou hast been graciously pleased to preserve through the great pain and peril of childbirth, this woman, thy servant, who desireth now to offer her praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

The Priest alone recites the prayers and the versicles; the server and other persons present make the responses. The prayers ended, the Priest again sprinkles the woman with holy water, at the same time saying,

MAY the Peace and Blessing of God Almighty, the Father ✠, the Son, and the Holy Ghost, come down upon thee and remain with thee always. Amen.

3. ¶ The Woman, that cometh to give her Thanks, must offer accustomed offerings, which shall be applied by the Minister and the Church-wardens to the relief of distressed women in child-bed; and if there be a Communion, it is convenient that she receive the Holy Communion.

The offerings, it is to be noted, are not optional but are required. "Accustomed offerings" consisted formerly of the *chrysom-cloth*, which the mother brought back to the church at this time, together with some money as a fee for the Priest.[16] At the present time, in accordance with the rubric, while the "offerings" of the woman may still take the double form of material goods of some suitable kind, together with money (the sum of which should be proportioned to the means of the giver), they are no longer to be appropriated by the Priest, but must be "applied to the relief of distressed (*i.e.*, poverty-stricken) women in child-bed."

The offerings should be presented immediately after the blessing. The money should be delivered into the hand of the Priest, or laid upon his book which

[16] *Cp.* Hooker, *Laws of Eccles. Polity*, bk. v, ch. 74 (4).

(as at the marriage service) he will hold forth for the purpose. Other material offerings (if any) may be handed to the server.

Among the "accustomed offerings" is to be reckoned the wax candle which the woman has held in her hand during the service, and which, after the blessing, she places in the hand of the Priest, who hands it to the server. The server, taking the candle, extinguishes it and carries it back with him to the sacristy where it is reserved for use on an altar in the Church. After receiving the woman's offerings and after making the due act of reverence towards the altar, the Priest and his server return to the sacristy.

"If there be a Communion" is an intimation that the Churching Office may very fittingly be said immediately before a Mass; and if "it is convenient" (*i.e.*, meet and right) that the woman "receive the Holy Communion" in that Mass, it follows that the woman who comes to be churched should be in a state of grace and so able to receive the sacrament worthily.

Notes on the Sacrament of Penance

I. Nature

The sacrament of Penance is the virtue of penitence (*i.e.*, hearty sorrow for, and detestation of, sin whereby we have offended God and transgressed His laws), uplifted by Christ to the dignity and efficacy of a Sacrament of the New Law. As a virtue, penitence has existed at all times since the fall of Adam, and has at all times been necessary in order that man, after he has sinned, might be reconciled with God. The virtue of penitence may exist apart from the sacrament of Penance, but not the sacrament apart from the virtue; for the power and energy of the virtue of penitence are embraced and included in the sacrament, so that the imperfect virtue, which is inefficient of itself for justification, obtains through the sacrament the power of justifying.[1]

As a sacrament[2] instituted by Christ for the forgive-

[1] *Cf.* Lehmkuhl, *Theolog. Mor.*, p. ii, lib. i, tr. v, cap. i.

[2] "The virtue implied in the gift of remission or reconciliation is a spiritual grace, and therefore the form or means of imparting it must be sacramental." . . . (Note.) "Repentance is but the condition of forgiveness; an act of grace is necessary as the means of forgiveness. Some ministry therefore having this result seems clearly intended, not a mere state of mind fitting the penitent for the reception of grace." (The Rev. T. T. Carter, M.A., *Doctrine of Confession*, London, 1869, p. 171.)

ness of post-baptismal sin, Penance is necessary, where it may be had, for the salvation of all who sin mortally after Baptism, and are not hindered by ignorance or some invincible prejudice which (through no unwillingness, on their part, to do what they believe God requires of them in order to obtain His forgiveness) practically makes them ignorant of this divinely appointed means of grace.

II. The Matter

The matter of the sacrament of Penance, as commonly defined, is twofold, remote and proximate. The remote matter is the post-baptismal sin committed by the penitent and not yet remitted by the power of the keys. Mortal or deadly sin is *necessary* matter; for such sin the penitent is bound to confess. Venial sin only, or venial sin together with some mortal sin already confessed on some other occasion, constitutes *sufficient* matter, *i.e.*, affords ground for absolution; yet no one is bound to make such a confession. The proximate matter (not physical but *quasi materia*) is the act of the penitent in heartily grieving over and truly and fully confessing his sins, and thus far making satisfaction for his sins. The act of satisfaction or penance which the confessor is commonly bound to impose upon a penitent is not an essential part of the sacrament, for (as in the case of a penitent afflicted with a very grave sickness) there may be a valid administration of Penance without such an act; yet it is an integral part of the sacrament.[3]

[3] *Cf.* St. Thom., *Summa*, p. iii, q. 84; et Lehmkuhl, *Theol. Mor.*, p. ii, lib. i, tr. v.

III. The Form

The words of the formula used by the Priest in declaring and conveying God's pardon to a penitent are the form of the sacrament of Penance. In this form, which is of ecclesiastical and not of divine appointment, and may and does vary according to circumstances, the most important, and probably essential, words are, "I absolve thee from thy sins."

IV. The Grace

The grace of the sacrament of Penance is remission of sins [4] and restoration to God's favour and friendship.[5] The Holy Spirit takes up again His abode in the cleansed soul of the penitent and imparts to him sanctifying grace, and strength to overcome temptation. The merits of good works wrought by the penitent while he was in a state of grace, but forfeited by his acts of sin, are restored to him. The eternal penalty for sin is remitted, but the temporal penalties must still be borne.

V. The Subject of Penance

The subject of Penance is a baptized person who has committed sin since his Baptism. Any one who has not yet been baptized, or who has not sinned since

[4] "'Absolution hath,' *i.e.*, not merely declares or assures, but also *is the means* of fulfilling, 'the promise of forgiveness of sins.'" (*Hom. of Com. Prayer and Sacraments;* — quotations and gloss in — *Doctrine of Confession*, Carter, p. 183.)

[5] "Pœnitentia namque introducta est ad tollendum offensam et reconciliandum amicitiam." (Lyndwood, lib. v, tit. 16, p. 328.)

his Baptism, is not capable of receiving absolution. Persons who are yet in their infancy and have not attained to the use of reason are not subjects of Penance.

VI. The Minister

The minister of the sacrament of Penance is a Priest of God's holy Catholic Church. No one who is not a Priest can administer this sacrament.[6] The power to absolve penitents is given to every Priest at his ordination to the priesthood. And to all Priests who, in the Church of England and in our American Church, are ordained with title to a "cure of souls" is given, at the same time, jurisdiction, or lawful authority to exercise this ministry of reconciliation towards all who come to them for it, within their own cure. Priests who are in good standing but who may not have cure of souls, and Priests who may not be within their own cure, may have the right to exercise their ministry in the tribunal of penitence granted to them temporarily, by the Priest of the place where they desire to hear confessions. Parish Priests have jurisdiction over their own parishioners wherever they may be; so that (if need be, and a suitable place can be had) the Priest may hear the confessions of his own parishioners outside of his parish, and even outside of his diocese. In cases of dire necessity any Priest, even though he may be suspended or degraded, may hear confessions and give absolution to penitents.

[6] Lyndwood, *Provinciale*, lib. iii, tit. 24, p. 243.

VII. Qualifications for Hearing Confessions

Diligence and care are requisite for the administration of sacraments generally, but they are especially needful in the ministration of Penance. The rite is very brief, and the ceremonies few in number and easily remembered, but the responsibilities involved in the exercise of this ministry are exceedingly weighty, and the issues are momentous for good or evil. Priests who hear confessions are physicians of the soul, yet of them, as of physicians of the body, *Quam multi vocantur medici, qui curare non norunt?* The confessor may be a very learned man in other ways, yet if he have not a loving zeal for the salvation of souls, and some technical knowledge of his duties in the confessional and of the spiritual diseases of the soul, and the grace of spiritual discernment, he will be very likely to minister the sacrament of Penance in such a manner as to deprive his penitents of not a little of the benefit of the sacrament. The confessor ought to have sufficient knowledge of Moral, Ascetical, and Mystical Theology, but above all things it is important that he should endeavour to lead a holy life, for he who does not keep his own soul at peace with God is not likely to bring God's peace to the souls of His people.[7]

[7] "To act as a confessor implies a mind conversant with the hidden life of souls, in the many forms both of their strugglings with the powers of evil, and their progressive stages of advance in grace. It is an unworldly science, and therefore implies in the Priest a separateness from the world's life, and an eye purged to see the inner truth and love of God, in which he lives, as his habitual sphere of thought and feeling. Spiritual knowledge and a growing

VIII. The Place in which Confessions should be Heard

Not unless on account of necessity, or great and reasonable cause, may sacramental confessions be heard in private houses. Whenever there is such need, the Priest should take care to exercise his ministry in a suitable place and as openly as possible. Especially is this caution to be observed when the confessions of women, for such great and reasonable cause, are to be heard in their dwellings. In all such cases, the door of the room in which the confession is heard, should be left open, or at least ajar.

Ordinarily, confessions should be heard in some open or easily observed place within a church building; not in the sacristy, or any other place however contiguous to the church, except in the case of persons who are hard of hearing, or are not well enough to make their confessions in the usual place.[8] In such exceptional cases, when the penitents are women, a screened seat should be used by the Priest, and the place occupied

acquaintance with scientific and practical Divinity is of the utmost moment to furnish the confessor with the instruments of his science; but beyond all such knowledge, a pure heart, and the simplicity of the mind of Jesus, are of the greatest price, and in themselves a treasury of wisdom for guiding the souls of others, as in guiding and guarding one's own." (*Doct. of Conf.*, the Rev. T. T. Carter, M.A., London, 1869, p. 317.)

[8] "Sacerdos ad audiendum confessiones communem sibi locum eligat, ubi communiter ab omnibus videri poterit in Ecclesia, et in locis absconditis non recipiat sacerdos alicujus, et maxime mulieris, confessionem, nisi pro magna necessitate aut infirmitate penitentis." (*Const. Walter*, Abp. Cant., A.D. 1322, Lyndwood, p. 331.)

by the penitent should be easily seen and conspicuous from the church. In all cases where it can be done, a confessional-box should be set up in some open and conspicuous place within the church building, not near the chancel or sanctuary but at the western end of the church near the main entrance, or if the building have an aisle or aisles, in the north or south aisle, and not hidden away in some recess or out-of-the-way place. In the larger churches, served by several Priests, confessionals may be placed in both the north and south aisles, and at the western end of the nave, or within but near the door of some spacious chapel which forms part of the church.

The confessional-box should enclose the Priest's seat with solid wooden sides, back, and top; and have a gate or low door in front, by which the Priest gains access to and leaves his seat. The custom of suspending a veil above the entrance door, so that the Priest may not be seen, is not esteemed praiseworthy by the best authorities. On either side of the Priest's seat, at about the height of the face of the kneeling penitent and the face of the Priest when he is seated in the confessional, there should be a small opening filled in with a fine grille of metal or wood, the interstices of which should be so small as to admit of the passage of nothing else than the sound of the voice, of the penitent on the one side and of the Priest on the other. Each of these openings should have on its inner side a wooden slide or cover, with which such opening may be tightly closed when the Priest is not hearing a confession thereat. The spaces at the sides of the confessional,

where the penitents kneel, should be so arranged as to separate each penitent from other persons who may be awaiting their turn to make their confessions. And for this purpose a light and somewhat transparent veil should be suspended from a pole so as to screen off the space to be occupied by a penitent on either side.

Within these spaces a light of some kind should burn while confessions are heard; and near the confessional a light, sufficient to illuminate the space all about the confessional, should burn while confessions are heard during the hours before and after daylight.

St. Charles Borromeo advises putting up some notice directing people not to come too near (the confessional); and that at all events the Priest should make those people move who have come too near, before he begins hearing confessions.[9]

A crucifix or an image of the Good Shepherd, or some other pious picture or image, should be affixed to the sides of the confessional, before which the penitents kneel, to excite compunction and the love of God.

Wherever a structural confessional-box cannot be had, it should be within the power of the Priest to provide at least a screen about five feet high and shaped like the letter T, the upper side of which should look towards the body of the church, and the arm at right angles with, and joined to the middle of the other part, dividing and separating the Priest from the penitent. Between the seat of the Priest and the place where the penitent kneels on the other side of the screen, and at a height convenient for both of them, there

[9] See Abbé Gaume, *Manuel des Confesseurs*, sec. 164.

should be a small opening filled with fine network of wood or metal, above which, on the penitent's side, should hang a crucifix or some other suitable religious emblem.

IX. Qualifications of the Penitent

In order to receive worthily the sacrament of Penance the penitent ought to examine his conscience by the rule of God's commandments, the precepts of the Church, and the seven capital sins. He should carefully consider what sins he has committed and not as yet confessed, and the circumstances which may aggravate the guilt or change the nature of the sins. Before and during his self-examination the penitent should pray for the enlightening grace of the Holy Spirit to enable him to discern his sins, and to grieve over them with true contrition. He must have a steadfast purpose of forsaking his sins, and of avoiding all occasions of sin. He should utterly hate his sins whereby he has grievously offended God, and heartily desire to be at peace with God.

When he comes to make his confession to the Priest, the penitent is under no obligation to declare his name or personal identity, but, if he be unknown to the Priest, he should declare his state or rank in life, and should confess his official as well as his personal sins, his own sins only and not the sins of other persons, nor make mention of the names (or aught that may reveal the identity) of persons with whom he has sinned. Before beginning his confession the penitent should declare to the Priest how long ago he made his last

confession, and whether or no he received absolution and performed the penance then given him. For the integrity of a confession certain qualities are necessary; *e.g.*, it must be voluntary, not forced, the willing and free self-accusation of the penitent and not merely admissions of guilt drawn out by questions which the Priest (by reason of the conduct or manner of the penitent) deems it needful to ask. The confession must be sincere and true; humble and without excuses; of particular sins and their frequency and not merely of general kinds of sin; entire, *i.e.*, of all mortal or grave and wilful offences not hitherto confessed, and now wholly confessed to one Priest, and not divided among several confessions made to several Priests. The confession should also be simple, *i.e.*, without mention of anything that does not strictly and necessarily pertain to the confession.[10]

Confession of venial sins, while not necessary, is beneficial, and to be commended. Any mortal sin forgotten in one confession and afterwards remembered, should be confessed in the next confession and as soon as possible.

[10] *Cf.* Lyndwood, lib. v, tit. 16, p. 328, and Lehmkuhl, p. ii, lib. i, tr. v, cap. ii.

The Administration of Penance

The Priest

The Priest ought to prepare for his duty in the confessional by devout prayer, and if need be, by sacramental confession. While hearing confessions, the Priest should wear, over his cassock, a surplice and a violet coloured stole.[1] If, however, the Priest be a member of a Religious Order or Community, it will suffice if he wear a stole only, over his cassock or habit. Whenever confessions are heard outside of the church, if it be possible, the Priest should wear a surplice and stole, or at least a stole. Wherever the sacrament of penance may be ministered the Priest should always be seated while he hears the confession, and counsels and absolves the penitent. As he sits, hearing a confession, the Priest ought to cast down his eyes, or turn away his face, and not look (especially in the case of women) towards the penitent[2]; and to this end, where his seat is open, or there be need, he may veil his face with a linen cloth or at least conceal it

[1] In addition to surplice and stole St. Francis de Sales counsels the use of a biretta. See Abbé Gaume's *Manuel des Confesseurs*, sec. 165.

[2] "In confessione habeat sacerdos vultum humilem, et oculos ad terram demillos, nec faciem respiciat confitentis." (*Const. Edmund*, Abp. Cant., A.D. 1234, Lyndwood, p. 328.)

with his hand. If he wear a biretta, the Priest should uncover his head while he utters the words of any form of prayer, and he should cover his head when, acting as a judge, he pronounces the absolution.

When the penitent kneels down and asks his blessing, the Priest should say, **May the Lord be in thy heart and on thy lips, that thou mayest worthily and properly confess all thy sins,**[3] **In the Name of the Father ✠, and of the Son, and of the Holy Ghost. Amen.** At the mention of the Blessed Trinity, the Priest should make the sign of the cross towards the penitent, with his right hand. The confession should not be interrupted by the Priest, except he has need of a better understanding of what the penitent is saying, or there be urgent need of checking improper speech. If occasion require, the Priest will prudently aid the penitent with questions or suggestions, but he will carefully avoid all curious and useless interrogations. The confession ended, the Priest will counsel the penitent, wisely and kindly, in as few words as may be, so as to deepen contrition and facilitate amendment of life; and will then impose a penance somewhat proportioned to the sins mentioned in the confession, and such as may serve both for punishment for past sins and for amendment of life. For secret sins, however grave, public penance must not be imposed. The Priest must take good heed lest he absolve those who are incapable

[3] "Dominus sit in corde tuo, et in labiis tuiis, ut digné et competenter confitearis omnia peccata tua." (*Rit. Sac. Mediolanensis*, A.D. 1645.)

of receiving the grace of absolution, or deny it to those who are entitled to receive it.[4]

When the Priest is about to absolve the penitent he says, **May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life. Amen.**

Then raising his right hand and holding it so that the fingers are joined and extended, and the palm is turned towards the penitent, the Priest says, **May the Almighty and merciful Lord grant thee pardon, absolution, and remission of all thy sins. Amen.** Then, still keeping his hand uplifted and turned towards the penitent, the Priest says, **Our Lord Jesus Christ who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences; and by his authority committed unto me, I absolve thee from all thy sins,** (here the Priest makes the sign of the Cross, as in the act of blessing, with his right hand, the fingers extended and the little finger towards the penitent, as he says,) **In the Name of the Father ✠, and of the Son, and of the Holy Ghost. Amen.** Then at once the Priest adds the following words. **May the Passion of our Lord Jesus Christ, and the merits of the Blessed Virgin Mary and of all the Saints, make whatever good thou hast done or evil thou hast endured, be to thee for the remission of sins, the increase of grace, and the reward of eternal life. Amen.** Then, if he please, the Priest may very fittingly add these parting words of comfort, **Go in peace, and the Lord be with thee.**

With a penitent whose confessions are made fre-

[4] "Communicant peccatis alienis, qui absolvunt indispositos." (Corn. à Lap., *in I. Ep. S. Tim.*, v, 22.)

quently the two prayers, "May the Almighty God, etc.," and, "May the Almighty and merciful Lord, etc.," may be omitted. In absolving a penitent whose death appears to be imminent, it will suffice if the Priest say, **I absolve thee from all thy sins, in the Name of the Father ✠, and of the Son, and of the Holy Ghost. Amen.** Instead of the form, "Our Lord Jesus Christ who hath, etc.," the Priest, if he will, may use the following form of Absolution.[5]

May the Lord Jesus Christ of his great mercy absolve thee: and by the authority of the same our Lord and God Jesus Christ, and of the blessed Apostles Peter and Paul, and by the authority committed unto me, I absolve thee from all these sins which with contrite heart, and by word of mouth, thou hast confessed to me; and from all thy other sins which if they had occurred to thy memory thou wouldest freely have confessed; and I restore thee to the sacraments of the Church. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Penitent

Whoever comes to the tribunal of penitence should come modestly attired, have hands bare, be humble in mind, and kneel humbly in the place appointed. The confession should be made in a whisper, so as to be heard by the Priest only.[6] To be able to receive absolution, the penitent must be a baptized person.

[5] *Man. ad usum Sarum. Ordo ad Visit. Infir.*

[6] Nectarius (Bp. of Constantinople, A.D. 381) abolished the office of Penitentiary, *i.e.*, the public hearing of confessions and public imposition of penance. "The very circumstance of discontinuing the special office establishes the fact of the existence of private

Kneeling in the confessional, the penitent asks a blessing of the Priest, saying, **Father, I pray thy blessing, for I have sinned.** After the Priest has given his blessing, the penitent makes the sign of the Cross, from forehead to breast, and proceeds at once to say the following formula of confession: **I confess to God Almighty, to Blessed Mary Ever-Virgin, to Blessed Michael the Archangel, to Blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee father, that I have sinned exceedingly in thought, word, and deed, by my fault, by my own fault, by my most grievous fault, and especially that since my last confession, which was made ——, when I received absolution, and performed the penance given me,** (or, if absolution has been denied or deferred, or the penance not performed, the penitent should now declare it), **I have committed these sins.** The penitent then proceeds with his confession, after which he says, **For these and all my other sins which I cannot now remember I am heartily sorry, firmly purpose amendment, most humbly ask pardon of God, and of thee father, I beg penance, counsel, and absolution. Wherefore I beg Blessed Mary Ever-Virgin, Blessed Michael the Archangel, Blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and thee father, to pray for me to the Lord our God. Amen.**

In lieu of the above form, it will suffice if the penitent say, **I confess to God Almighty, and to thee father, etc.**

It should be needless to note that the parish Priest

confession in the early Church" . . . "Certainly the rule of private confession has continued in the East since the days of Nectarius, equally as in the West." (Carter, *Doctr. of Confession*, p. 188, and note.)

should sit in the confessional,[7] at least each week, at certain convenient hours, notice of which should be given from the pulpit, or posted in the church porch, so that penitents may come unhindered by need of asking for an appointed time, or by the necessity of a personal interview beforehand.

The Seal of Confession

The solemn obligation of maintaining a profound and perfect secrecy concerning the sins declared and revealed in Confession, the circumstances of the sins, and whatever may tend to manifest the identity of the sinner, binds (generally speaking) all those persons who, lawfully or unlawfully, acquire any knowledge thereof. In particular this obligation rests upon the Confessor, who under no circumstances or conditions may reveal what has been confessed to him, or admit that he has any knowledge thereof; for what he knows by means of the confessional he knows only as God's representative and not as a man. If questioned about a confession by any one who has a right to some answer, *e.g.*, an official in a law Court, the Priest must make reply as one would who was altogether ignorant of the matter in question. If questioned by others who have no such right, the Priest must either kindly reprove the inquirer, or else make no reply. If he be asked whether or no he absolved a certain penitent, he is able to reply (if, indeed, he judge it best to give an

[7] "Sacerdos in administratione sacramenti Pœnitentiæ Jesum Crucifixum in corde, æternitatem in mente, mundum sub pedibus habere debet." (*Quid Auct.*, in *Enchir.* ab Aloisio Ricci.)

answer), I have performed my official duty. Even where sins are publicly known, the confessor may not, even in the most remote manner, indicate that he knows them by means of the confessional. All that he knows through confession, must, for him, be as though he knew it not. He must not, in any way, allow such knowledge to influence him in his bearing towards, or in his dealings with, the penitent or other persons of whose guilt he may thus be informed. He may not allow his private knowledge (acquired outside of the confessional) of some sin committed, but not confessed, by a penitent, to hinder him from absolving that penitent; nor may he refuse to absolve a penitent because he does not confess a crime in which (through the confession of another person) the Priest knows such penitent was an accomplice. He may not speak (outside of the confessional) to the penitent about the matter of his confession, except by the penitent's permission, nor should he do this without urgent cause. If the confessor has need to obtain advice about a difficult case, and therefore consults with a superior or some other Priest whom he deems able to advise him in such matters, he should carefully avoid any revelation of the identity of the penitent, by discussing the case as though it were an abstract question, and make no reference to the confession he has heard. Neither in preaching, nor in conversation, should a confessor ever give the slightest suspicion that he is alluding to anything he has heard in the confessional; and, indeed, on all occasions he should carefully refrain from making any mention of, or reference to, what he

has heard in confession. Thus he may not, by any allusion to the order, time, or place, in which penitents came to him, run the risk of violating the seal of confession. Moreover, it is both needless and improper for a confessor to accept and make use of a list of the names (and perhaps the status or dignity) of penitents who are to come to him for confession during or at the close of a retreat or a mission, or when he is about to hear the confessions of pupils or teachers in a school, or on any other occasion. The Bishop, to whom cases, such as are properly reserved for his judgment, are referred, is bound to keep the seal equally with the Priest who heard the confession. If any interpreter must be employed by the Priest in order to hear the confession of a person whose language he does not understand, the interpreter is also bound by the seal of confession. Whoever may overhear, either accidentally or by his own fault, a penitent's confession (or part thereof) while the confession is being made to the Priest, is bound by the obligation of the seal of Confession; and so also are all those to whom a confession may be sacrilegiously revealed. Any lay person who, in default of a Priest, may hear a penitent's confession, is as much bound to keep it secret as though he were a Priest. A like obligation binds the person who may be called upon to help an uneducated penitent in the preparation of his confession, and thereby acquires a knowledge of his sins. If a paper whereon a confession is written be mislaid or lost, and then be found by a person other than the penitent himself, the finder, when he discovers the nature of the writing, is

bound by the natural law of justice to keep the matter a profound secret. The penitent himself, while he is not bound, as the confessor is, under the solemn seal of confession, is under a natural obligation to avoid all reference to what has been said in confession.[8]

[8] See *Doctrine of Confession*, the Rev. T. T. Carter, M.A., London, 1869, ch. xvi.

Notes on the Communion of the Sick

I. Lawful Methods

For the Communion of the Sick, the ancient canon law of the Church of England (law which has never been repealed, and is in force to this day) required the Sacrament of the Eucharist to be reserved in a pyx which was to be kept in the tabernacle, in every parish church.[1] By the same canon law the Sacrament thus reserved was to be carried to the sick man, by the Priest, vested in surplice and stole, with accustomed reverence.[2] In 1549 a new (or second) method was provided by a rubric which directed the Priest to reserve the Sacrament for the sick man, in a Mass celebrated in the church, and at the end of the Mass to go to the sick person, carrying with him the Sacrament thus reserved. In 1552 still another (or third) method was provided by a rubric which directed the Priest to celebrate the Eucharist (having a convenient place) in the sick man's house, and there minister the holy

[1] *Cf.* Lyndwood, *Provinciale*, lib. iii, tit. 25. Also Bp. Gibson, *Codex Juris Eccles. Angli.*, Oxford, 1761, vol. i, p. 383. Also Rev. J. W. Kempe, *Reservation of the B. Sacrament*, London, 1887, ch. iv. "In old times Reservation for the Sick did not rest upon rubrical directions, but upon primitive tradition and canonical sanction; so likewise with ourselves." *Ibid.*, p. 106.

[2] *Ibid.*, p. 95.

Communion to him. Therefore, assuming that the Prayer-book of 1549 had ecclesiastical sanction, there have been three methods of administering the holy Communion to the Sick, and all three legally authorized. But in 1552 provision for the second method was removed from the Prayer-book, so that by the present law of the Church only two methods of communicating the Sick are legal, viz., either by carrying to the sick man the reserved Sacrament always kept in the church for that purpose; or with the Sacrament reserved for the sick, in a Mass celebrated in "a convenient place" [3] in the sick man's house. The latter method is not encouraged by the rubric, but is practically deprecated and hindered by the express mention of certain conditions which must be complied with, ere the Priest may lawfully celebrate the Eucharist in the sick man's house. The conditions specified are, in reality, so many impediments, not easily or commonly to be overcome. In the first place there must be *timely notice* from the sick man *to the Minister*. Secondly, there must be at least two persons, duly qualified, to communicate at the same time with the sick man. Thirdly, it is required that *all things necessary* for the Mass shall be *prepared*, *i.e.*, in readiness, in the sick man's house. Furthermore, besides the conditions

[3] It is to be noted that the rubric in the Prayer-book of 1552, as in all subsequent editions, and in our American Prayer-book, says nothing about consecrating the Eucharist at the bedside of the sick man, or in his bedroom, or in his presence, and that nothing of the kind is required; but rather that it contemplates the existence and use of a suitable private chapel, or oratory, and an altar therein, licensed by the Bishop.

expressly required, others implied by them, or contingent thereto, may hinder any such arrangement. The Priest, in the discretion allowed him, may consider the Mass appointed to be celebrated in the church, on the morning of the day when he is asked by a sick man to celebrate in his house, has a prior and greater claim on him; or he may very properly prefer to minister to several sick persons to whom he must carry the reserved Sacrament, rather than be forced to let these needy ones go without their Communion by undertaking to comply with the request of a sick man who desires (not merely the Communion, but) to be honoured by the celebration of the holy Mysteries in his own private chapel. And finally, the Priest must be the judge whether or no the request for a Mass in a sick man's house is reasonable and proper, and whether he may or can comply with it. The Priest is bound to give the holy Communion to a sick man who he knows, or has reason to believe, will communicate worthily; but he is not bound to celebrate in the sick man's house. Therefore, whenever it can be done, the sick and dying should be houselled with the reserved Sacrament.

II. The Fast Before Communion

People whose sickness is of a grave nature, yet puts them in no immediate peril of death, ought to receive the holy Communion at least as frequently as they were wont to do when they were well; and all such persons are bound to keep strictly the fast before Communion, which involves abstaining from medicines

as well as from all food and drink, from midnight until after they receive the Sacrament in the following morning. The sick who are in imminent peril of death, and whose Communion is their "Viaticum," are not *required* to be fasting at the time they receive the Sacrament. In all cases of sickness, and most especially (because of the greater opportunity) in such as are not in immediate peril of death, the Priest is bound to do all in his power to aid the sick by instructions, devotions, and the sacrament of Penance, heartily to desire, and reverently to receive, the holy Communion. And inasmuch as "it is not fitting that a Christian should depart out of this world without the Viaticum," [4] the Priest is especially bound to administer the Eucharist to the faithful when they are in immediate peril of death.

III. Carrying the Sacrament to the Sick

When the Priest goes to administer the holy Communion to the sick, ordinarily in our own land and times, he will carry the Sacrament without external signs of honour; and, if need be, he may use any ordinary conveyance, and wear his usual street attire, in making his journey to the sick man's house. While he is carrying the Sacrament, the Priest, as far as possible, will "salute no man by the way," and he will keep his eyes downcast,[5] and be occupied in the reci-

[4] Lyndwood, *Provinciale*, lib. i, tit. 7, p. 40. The holy Communion given to the dying has, from very ancient times, been called the "Viaticum," *i.e.*, their provision of spiritual food to sustain them in their journey to the other world.

[5] "Parochus ipse, qui sacratissimum Christi corpus defert, caveat ne vagis oculis huc illuc circumspiciat, sed cum timore potius et

tation of prayers and psalms. The small round pyx or "custodia," in which, commonly, the Sacrament is taken to the sick man, should be carried in a pocket or burse of white silk, and the burse suspended by a cord passing about the Priest's neck, and worn under his outer coat or vest, and before his breast,[6] and so secured that there will be no danger of dropping or losing the pyx. During the winter season the Priest may easily wear his cassock, gathered up under his overcoat; but at other times it will, probably, be more convenient to carry it, together with surplice and stole, in a hand-bag.[7] Besides his surplice and stole the Priest should also take with him a corporal and a purificator; and, lest they be not in readiness in the sick man's house, he will do well to carry also a cross or crucifix, two small candlesticks and two wax candles, a vessel (which may be a wine-glass, of the thick or heavier sort) for the ablution and kept and used for this purpose only, a vial of water, a vial of wine, a vessel containing holy water, and a small houselling or

omni maturitate procedat, et divinum illum, quem gestat manibus thesaurum solerter custodiat, simulque; mentem et linguam in precando exerceat, quosque; inoffenso pede ad ægroti ædes perveniat." (*Ordo visit. Infir., Lib. Agendorum*, Metr. Salisburgensis Ecclesiæ, 1575.)

[6] "Sacerdos Eucharistiam reverenter gerat ante pectus suum." (Lyndwood, *Provinciale*, lib. iii, tit. 26, p. 249.)

[7] For any occasion when the Priest must carry his cassock and put it on when he is about to minister outside of the church-building, it will be convenient to have one made of some thin material, *e.g.*, a good quality of sateen, and without sleeves. Such a cassock can be folded, or rolled up, so as to occupy a very small space, and can be put on easily over the ordinary coat.

communion cloth. Not a little trouble and some precious time may often be saved, if all the articles mentioned above are kept in a bag, or case, always in readiness for use. In the rare cases of very urgent necessity, sacraments may be administered to the dying, by a Priest who is not vested in surplice and stole.[8]

The stole worn by the Priest when he ministers the holy Communion to the sick ought to be *white*,[9] no matter what the colour for the day may be. It will be convenient to keep one or two (or more) Particles or small Hosts, in the small pyx, and the pyx in the tabernacle in the church; or, if the Priest lives at a distance from the church (or for any good reason the Sacrament cannot always be kept in the church), he ought to have a small tabernacle, in which the pyx is to be kept, in a convenient and suitable place in his dwelling house. If the sacrament be thus kept in the church or in his house, the Priest who is suddenly called to minister to the sick or dying, having opened the tabernacle and adored, takes out the pyx, places it in its burse, closes the tabernacle and goes away at once, carrying with him such things as he may need. But if he must transfer the Particles from the larger ciborium to the small pyx (if the exigence permit) he ought to go to the tabernacle vested in surplice and stole and place the Particles needed in the pyx with accustomed reverence and

[8] *Cf.* Van der Stappen, *Sac. Liturgia*, tom. iv, q. 205.

[9] "Stola in hoc ministerio semper debet esse albi coloris." (Baruffaldi, tom. i, tit. xxvi, n. 109.)

care [10]; then go back and remove his vestments and come again to the tabernacle for the pyx.

[10] After taking a Particle from the larger pyx or ciborium and placing It in the custodia (which is laid open upon a corporal on the altar), the Priest pours water over the thumb and forefinger (with which he took up the Particle) into a vase, or he may dip, and rub, thumb and forefinger in the water within the vase, and then wipes them with a purificator. This water of ablution is to be poured into the sacristy drain or else is received by the Priest, at some later and convenient time.

The Order of the Ceremonies of the Communion of the Sick.

When the Priest enters the sick man's house, he should say,

PEACE be to this house, and to all that dwell in it.

When he comes into the sick man's presence, the Priest will spread the corporal upon a clean table and set up the cross or crucifix and light the candles (if these are not already prepared for him), and then taking the pyx out of the burse he will place it upon the corporal and genuflect before it; and at the same time all other persons who may be in the room (except the sick man) should kneel down. Then, if he be not already vested, the Priest will put on his surplice and stole, and having arranged upon the table all things needed, he will proceed to sprinkle holy water upon the sick man and his bed, in the form of a Cross. This done, the Priest will also sprinkle other persons present, and the floor and walls of the room, taking care meanwhile not to turn his back upon the Blessed Sacrament and not to let any drops of the water fall on the pyx. While sprinkling the sick man, and his companions, and the room, the Priest recites the following antiphon and psalm:

Ant. **Thou shalt purge me with hyssop, O Lord, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.** *Ps.* **Have mercy upon me, O God, after thy great goodness. Glory be, etc. As it was, etc.** *Ant.* **Thou shalt purge me, etc.**

Then, after putting down the sprinkler, the Priest recites the following versicles and prayer, and other persons present make the responses; or the Priest, if need be, recites both versicles and responses:

V. **Our help is in the Name of the Lord.** *R.* **Who hath made heaven and earth.** *V.* **Lord, hear my prayer.** *R.* **And let my cry come unto thee.** *V.* **The Lord be with you.** *R.* **And with thy spirit.**

Let us pray

HEAR us, O holy Lord, Almighty Father, everlasting God; and may it please thee to send thy holy Angel from heaven, to keep, cherish, guard, visit, and defend all who dwell in this habitation. Through Christ our Lord. *Amen.*[1]

Then, if the sick man desires to make a confession,[2] the Priest shall hear it.[3] Then, or so soon as it appears

[1] *Man. Ebor., Ordo ad Vis. Infir.*

[2] Although it may often happen that the Priest who comes to give the holy Communion to a sick man will have visited him and heard his confession on some previous occasion, yet there may be cause, and opportunity should be given, for a confession immediately before the Communion.

[3] If the Priest hear the sick man's confession, he should appoint either a very light penance, *e.g.*, one *Our Father*, and a *Hail Mary*, or else none at all; and he should then advise the sick man, if he recover, to ask for a penance such as would then be fitting.

While hearing the sick man's confession the priest should wear

that a sacramental confession is not to be made at that time, the Priest shall kneel down before the Sacrament of the Eucharist and, in the name of the sick man, say the General Confession, as at Mass, the sick man, if possible, repeating the words with him. Then standing up, the Priest shall say the Absolution and the "Comfortable Words," as at Mass. Then, before he proceeds to administer the holy Communion, the Priest will take care that the houselling-cloth is arranged beneath the chin of the sick man, and if he be a Priest a stole should be placed about his neck.[4] Then, the Priest, having first genuflected, takes up and opens the pyx, and holding it in his left hand takes the host with the thumb and index finger of his right hand, and facing towards the sick man he holds the host elevated a little above the open pyx, and keeping his eyes fixed upon the host, he says,

BEHOLD the Lamb of God; behold him that taketh away the sins of the world.

Then the Priest, still holding the host in the same way, says (in the name of the sick man, who, if possible should repeat the words with the priest) thrice,

a violet coloured stole, which should be separate from the white stole used in the Communion of the Sick. A double stole ought not to be used on such occasions because the priest is then administering two sacraments. The holy Communion is not to be given to the excommunicate, infamous, or other public sinners until they have repented and given public evidence (*i.e.*, before witnesses) of their repentance, and have made reparation, as far as possible, for their public scandal.

[4] *Manuale Ebor.*

LORD I am not worthy that thou shouldest come under my roof: but speak the word only and my soul shall be healed.

Then the Priest, first making with the host the sign of the Cross over (not exceeding the limits of) the pyx, gives the host into the hand (or mouth) of the sick man, and says,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

If the person to be communicated is dying, and the Communion the last he is likely to receive, in lieu of the above form the Priest, when he gives the Sacrament to him, should say,

RECEIVE, brother (*or* **sister**) **the Viaticum of the Body of our Lord Jesus Christ, and may It preserve thee from the malicious enemy, and bring thee to everlasting life. Amen.**

When there is urgent need, the sick man being in imminent peril of death, part or all of the foregoing devotions and prayers (including the Confession and Absolution) may be omitted and the Priest may at once give the dying man his Communion, and say only the formula for the Viaticum.

In the case of a *dying man*, whose ability to swallow the host may be doubtful, it will be well to test him by giving him a morsel of food or drink before administering the Sacrament; and to give him, immediately after he has received the host, a little wine or water; or a small portion of the host may be put into about a

teaspoonful of wine or water and thus given to him. If the dying man be subject to fits of vomiting, the Sacrament may be administered to him (after testing his ability to swallow) in an interval when there is reason to believe he will not have another attack of vomiting for about half an hour.[5] In any case where it is exceedingly doubtful whether the Sacrament can be received, it should not be administered, but the sick man should be exhorted to make a spiritual Communion; and the Priest "shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth."

It is to be borne in mind that the Sacrament of the Eucharist ought never to be carried to any person merely for the purpose of allowing him to adore our Lord present in the Sacrament, or to make his devotions in the presence of the Blessed Sacrament.

If the sick man, who has received his Viaticum, rally and linger on for a few days, and in that time be able and desire to receive the holy Communion, the Priest

[5] If in any case, despite all possible care, the host be rejected in vomit, the matter from which the host cannot be distinguished should be burnt and the ashes thrown into the drain of the sacristy in the church; or when the host remains entire, and can be easily separated from the vomit, it should be carried, in a clean vessel, to the church and kept until it corrupts, and then thrown into the sacristy drain.

should minister the Sacrament to him. If the sick man be then able to keep the fast before his Communion he should do so; and the Priest in administering the Sacrament should use the ordinary formula. If, however, while he lingers, the sick man remain in peril of death, he is not required to fast, and each Communion made while death is imminent may be regarded as a Viaticum, and the form for the Viaticum may be used in the administration of the Sacrament. Yet it will be more in accordance with ancient usage, if, in the same sickness, the formula for the Viaticum be used but once. At least a day should intervene between such Communions.

Having administered the holy Communion to the sick man, the Priest puts down the pyx upon the corporal, and if there be one or more Particles in it, genuflects towards it. Then he rubs the thumb and forefinger of his right hand together over the open pyx, in order to detach and let fall into the pyx any minute fragments of the host which may have adhered to them. Then holding his thumb and forefinger over the vessel for the ablution, he pours over them a little wine and a little water (or water only), and after drying his fingers with the purificator he gives the ablutions to the sick man, or, if he be free to take them, the Priest himself drinks the ablutions. If the Priest brought with him only the host which he has given to the sick man, after rubbing his thumb and forefinger over the open pyx as it lies on the corporal, he may at once proceed to cleanse it. Holding it in his left hand over the vessel for the ablutions, the Priest, with the fore-

finger of his right hand, wipes the interior of the pyx so as to gather together and let fall into the vessel any minute fragments that may have remained in the pyx; and he may pour a little water into the pyx and then empty it out into the vessel for the ablutions. Then he pours over his fingers a little water into the vessel, dries his fingers and wipes the interior of the pyx with the purificator, and gives the ablutions to the sick man. Or instead of pouring water on his fingers he may wipe them with a part of the clean purificator moistened by pouring a little water upon it. If there be anything which will hinder the sick man or the Priest himself from receiving the ablutions, they may be thrown into the fire, or carried back to the church and poured into the sacristy drain. The Priest, having cleansed his fingers, and provided for a proper disposal of the ablutions, and closed the pyx, says,

V. **The Lord be with you.** *R.* **And with thy spirit.**

Let us pray

O HOLY Lord, Almighty Father, everlasting God, we confidently beseech thee that the most holy Body of thy Son our Lord Jesus Christ, which our brother (*or* **sister**) **hath now received, may be to** *him* **a remedy, both in body and soul, unto eternal life. Through the same Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end.** *Amen.*[6]

Then the Priest shall add this Blessing:

[6] *Man. Sar.*

THE Peace of God which passeth all understanding, keep your heart and mind in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father ✠, the Son, and the Holy Ghost, be with thee, and remain with thee always. *Amen.*

If the Priest brought with him, in the pyx, more than one host, after he has made all in readiness for his departure, and before he goes forth from the sick man's presence, he may, very properly, make the sign of the Cross with the veiled pyx, before and towards the sick man, saying nothing; and then carry the pyx carefully and reverently back to the tabernacle in the church, or in his dwelling house. And when he places the pyx upon the altar (or when he puts it in the tabernacle) the Priest should make the accustomed acts of reverence, and then standing up, he should say,

V. **Thou didst give them Bread from heaven.** *R.* **Containing in itself all sweetness.** *V.* **The Lord be with you.** *R.* **And with thy spirit.**

Let us pray

O GOD, who in this wonderful Sacrament hast left unto us a memorial of thy Passion; grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever perceive within ourselves the fruit of thy redemption. Who livest and reignest with the Father, in the unity of the Holy Ghost, ever one God, world without end. *Amen.*

If the holy Eucharist be administered to two or more sick persons on the same occasion, the same

prayers serve for all of them, the Sacrament is administered to them in turn, and the Blessing, both by word of mouth (which Blessing should then be the form used at Mass) and with the pyx, is given to all at once.

The reserved Sacrament, as contemplated in the directions given above, is in one kind, viz., the species of bread;[7] and this is in agreement with the ancient canon law of the Church of England (a law never yet repealed), and Catholic usage at all times when the holy Communion is administered outside of a church building and apart from the Mass.[8] And this usage is here prescribed not only as lawful, but also as the most convenient, safest, and most suitable method of administering the Eucharist to the sick.

Following a custom which was very general in the West from the eighth to the twelfth century, some of our Priests carry and administer to the sick the species of bread intinctured with the species of wine. This practice is contrary to the ancient order, and serves no good purpose; for it does not enable the communicant physically to drink the sacrament of the Blood of Christ, and it helps to convey the erroneous impression that Communion is not integral and valid except when the Eucharist is administered in both kinds.[9]

The Priest, at all times in his ministrations, but

[7] Concerning the integrity and sufficiency of the Sacrament thus administered, see Appendix E.

[8] "Extra sacrificium verò, et extra ecclesiam semper et ubique communio sub una specie in usu fuit." (Bona, *Rerum Liturgicum*, lib. ii, cap. xvii.)

[9] Anent the canon (Tours, A.D. 813), "sacra oblatio intincta debet esse in sanguine Christi, ut veraciter presbyter possit dicere

especially when he is engaged in administering the Eucharist, ought to have his hands scrupulously clean. If he be in the habit of using tobacco he should be careful that his garments do not smell of tobacco-smoke and that his hands are quite free from any taint or stain of tobacco, when he ministers any sacrament, either to the sick or to those who are well, within or without the church building.

Concerning precautions which may be observed in administering the Eucharist to persons whose sickness is of a contagious or infectious nature, very reasonable and helpful suggestions are to be found on pages 414 to 416 of the fourth edition of Dearmer's *The Parson's Handbook.*

In case of necessity, when the services of a Priest cannot be obtained, a Deacon may carry and administer the Eucharist to the dying. In such a case, save for the diverse mode of wearing the stole, the omission of the sacrament of Penance and the blessing immediately after Communion, and the substitution of prayers for the form of absolution, the Deacon should do all things as they should be done by a Priest.[10] In lieu of the form of absolution (as at Mass) the Deacon should say, May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life. May the Almighty and merciful Lord grant thee pardon, absolution, and remission of all thy sins. Amen.

infirmo, Corpus et Sanguis Domini nostri Jesu Christi proficiat tibi," Cardinal Bona says, "Sic Patres Turonenses decreverunt, sed ratio quam afferunt quanti ponderis sit norunt Theologi; neque enim Corpus Christi est sine Sanguine." (*Ibid.*, cap. xviii.)

[10] *Cf.* Lehmkuhl, *Theol. Moralis*, tom. ii, p. 101.

The Mass in the Sick Man's House

¶ Forasmuch as all mortal men are subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in readiness to die, whensoever it shall please Almighty God to call them, the Ministers shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Minister, signifying also how many there are to communicate with him (which shall be two at the least), and all things necessary being prepared, the Minister shall there celebrate the Holy Communion.

In the Prayer-book of the Church of England, the rubric, at the head of the Office for the Communion of the Sick, after the requirement that there shall be two at the least to communicate with the sick man, directs that the Priest "having a convenient place in

the sick man's house, with all things necessary so prepared, that he may reverently minister, shall there celebrate the holy Communion."

Although this requirement, of a convenient (*i.e.*, a fitting or suitable) place in which to celebrate the holy Eucharist in a sick man's house, is not explicitly set forth in our rubric, it is implied, and ought not to be ignored. Not every sick man's house has a convenient place for the consecration of the Sacrament of the Body and Blood of Christ. Reverence for that holy mystery, and regard for Catholic usages, forbid (save in cases of dire necessity) the celebration of the holy Communion in the midst of unseemly surroundings.[11]

When a convenient place is provided, and there be need, or sufficient reason, to celebrate the holy Communion in a sick man's house, the Priest (if the house contain not an oratory or a chapel furnished with an altar) ought to carry with him a portable altar.[12]

The Priest will also carry with him, or send beforehand by a trusty person, a chasuble, stole, and maniple (all of which should be white), an amice, alb, and girdle, cruets of wine and water, a box of altar breads, two small candlesticks with wax candles (or at least one candlestick and candle), a small cross or crucifix with a base, a towel and basin for the *Lavabo*, a chalice and

[11] See above, note 3.

[12] A portable altar, which, equally with a fixed altar in a church, ought to be blessed by a Bishop, is commonly a slab of stone or marble, about eight or nine inches square and about (or less than) half an inch thick, having five crosses cut upon its surface (in the corners and midst), and covered with a cere-cloth. Such a stone can be purchased of dealers in church-goods.

paten such as he would use at service in a church, a chalice veil, a pall, a purificator and a burse containing a corporal. Also a vial of holy water and a small houselling-cloth. The Priest will wear his cassock, or, if need be, carry it with him and put it on after he enters the sick man's house. When the Priest enters the house he should say,

PEACE be to this house, and to all who dwell in it.

Having duly arranged the altar, and all things being in readiness for the Mass, the Priest, vested in surplice and stole, or in amice, alb, girdle, and stole, may go to the bedside of the sick man and sprinkle holy water upon him and his bed, and round-about the room, meanwhile saying the antiphon, "Thou shalt purge me, etc.," and the psalm, "Have mercy, etc.," as directed above. Then, if the sick man desire to make a confession, the Priest shall hear it.[13] When he has heard the confession and absolved the penitent, or (if no sacramental confession is to be made at that time) at once after the sprinkling, the Priest shall return to the oratory, finish vesting, and then proceed to celebrate the Holy Communion, **beginning with the Collect, Epistle, and Gospel here following.**

The Collect

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with

[13] See above, Ord. of Cer. of the Com. of the Sick, Note 3.

thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, if it be thy gracious will; and that, whensoever *his* soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

The Epistle. **Heb. xii. 5**

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

The Gospel. **St. John v. 24**

VERILY, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

If, as is most fitting, the Priest has with him a server (who should wear a cassock and a surplice), he will recite with him the usual form of preparatory prayers, or else he will say all alone, before he approaches the altar and begins the Mass.

The persons who are present and assisting at the Mass should observe the accustomed postures, and make the usual responses; and the Priest will do all, as far as possible, as at a Mass in church.

¶ **After which the Minister shall proceed according to the form before prescribed for the Holy Communion, beginning at these words,** *Ye who do truly,* **etc.**

¶ **At the time of the distribution of the holy Sacrament, the Minister shall first receive the Communion himself, and after minister unto those who are appointed to**

communicate with the sick, and last of all to the sick person.

¶ In the times of contagious sickness or disease, or when extreme weakness renders it expedient, the following form shall suffice: The Confession and the Absolution; *Lift up your hearts,* etc., through the *Sanctus;* The Prayer of Consecration, ending with these words, *partakers of his most blessed Body and Blood;* The Communion; The Lord's Prayer; The Blessing.

The sick person (except he be in imminent peril of death and unable to fast) and all who receive the holy Communion with him, should observe the usual fast before Communion, and be in a state of grace.

The houselling-cloth should be held (by the server if there be one in attendance) before each communicant, and the sick man, if he be a Priest, should have a stole placed about his neck.

¶ But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Minister, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament Christ's Body and Blood, the Minister shall instruct of him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.

¶ When the sick person is visited, and receiveth the Holy Communion all at one time, then the Minister, for more expedition, shall cut off the form of the Visitation at the Psalm, and go straight to the Communion.

¶ In the times of contagious sickness or disease, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister alone may communicate with him.

¶ This Office may be used with aged and bed-ridden persons, or such as are not able to attend the public Ministration in Church, substituting the Collect, Epistle, and Gospel for the Day, for those appointed above.

The Administration of the Eucharist in the Church, extra missam.

It may happen sometimes that the Priest will be called upon to give the holy Communion to one or more of the faithful, in the church, apart from the Mass. For example, a faithful communicant may live at a great distance from the church and, at certain seasons of the year, be unable to get to the church at the time when Mass is celebrated; or he may be detained unavoidably on the way, arrive in the church after the Mass is ended, and not be able to come again for a long season. For these or other good and sufficient reasons it may be desirable (as the exception and not the rule) to give such a person, or persons, the Communion in the church, before noon, after and apart from the Mass. Such communicants will, of course, be in a state of grace, and fasting from the preceding midnight.

When the Eucharist is to be thus administered the server, or if need be the Priest himself, will remove the altar cover and light two candles upon the altar. He will also place upon the Epistle side of the altar (or upon the gradine) a vase of water for the ablutions of the Priest's fingers. The Priest will wash and dry his hands, and then vest in surplice and stole. The

colour of the stole should be that of the Office of the day. Thus vested and wearing his biretta, the Priest, carrying a burse (the colour of which should be the same as that of the stole) containing a corporal, goes to the altar, preceded by his server or, if need be, alone. Arrived before the midst the Priest should take off his biretta and kneel on the lowest step and say a short prayer. Then having ascended to the foot-pace he will take the corporal out of the burse, unfold and spread it upon the altar, and put the burse on the Gospel side as at Mass. Then he will unlock the tabernacle and take out the ciborium and place it upon the corporal, and close the door of tabernacle. Then the Priest, having first uncovered the ciborium, kneels down on the foot-pace and, together with each person who comes to receive the Communion and who should then be kneeling at the altar rail, says the General Confession as at Mass. Then standing up and turning himself by his right towards the person, or persons, to be communicated, yet taking care not to turn his back upon the Sacrament, the Priest pronounces the Absolution and says the "Comfortable Words" as at Mass.

Then turning back to the altar, without completing the circle, and kneeling down, the Priest says the prayer of "Humble Access," omitting the words, "and to drink his blood." If but one person receive the Sacrament the Priest will be careful to make an act of spiritual communion immediately after this prayer, and thus make good the plural terms used in it and in the prayer of Thanksgiving.

Then, standing up, the Priest takes the ciborium with his left hand, and with his right thumb and forefinger he takes a Particle out of the ciborium, and holding It a little above the centre of the ciborium, he turns by his right and stands with his back to the midst of the altar and facing the person, or persons, to be communicated. Then, still holding the host above the ciborium, the Priest says thrice, "Behold the Lamb of God, etc.," as directed above in the Order of Ceremonies for the Communion of the Sick. The person, or persons, kneeling at the rail may say the words "Lord, I am not worthy, etc.," at the same time with the Priest, in a low voice.

Then the Priest goes directly down the steps of the altar to the floor of the sanctuary, and then directly towards the communicants, and gives the Communion in the accustomed manner. The server, if one be present, should accompany the Priest, and should hold a small houselling-cloth immediately before each communicant and under the hands as they are presented to receive the Sacrament.

After he has given the Communion, the Priest, meanwhile keeping his right thumb and forefinger joined above the ciborium, returns at once to the altar and puts down the ciborium upon the corporal. Then he will rub together his thumb and forefinger over the open ciborium, so as to let fall therein any fragment adhering to them. Then, after genuflecting and rising again, the Priest will wash his fingers in the water in the vase, and dry them upon the purificator. This done he will cover the ciborium and put it back in the

tabernacle, genuflect, rise, and close and lock the door of the tabernacle.

The Priest will then say the Lord's Prayer and the prayer of Thanksgiving and give the Blessing as at Mass. If, however, but one person has received the Sacrament, the Priest will use for the Blessing the form given above for use at the Communion of a sick man. The water of the ablution may be poured into the sacristy drain, or it may be kept on the altar and received by the Priest after his next Mass. The lights will be extinguished and the cover replaced upon the altar.

Notes on the Anointing of the Sick

I. Origin

The prayers which the Church has authorized to be used at the Anointing of the Sick, and theologians who have written on the subject, trace the origin of this unction to our Lord Christ, through the apostolical precept of St. James. The healings wrought with the use of oil by disciples of our Lord, acting under His command,[1] are believed to have foreshadowed this sacrament of grace; and St. James' bidding[2] that the sick man should send for Priests of the Church, who should pray over him and anoint him with oil in the Name of the Lord, can be nothing less than the command of Christ.

II. Nature

During the many centuries which have elapsed since the Church began more formally to define the means of grace, the Anointing of the Sick has been called a sacrament, and has been numbered with Confirmation, Penance, Matrimony and holy Order, as possessing, like them, the marks of a sacrament. This unction, by our Lord's institution, has for its purpose bodily

[1] St. Mark vi. 13.
[2] St. James v. 14.

healing and restoration of bodily health, if, in the wisdom of God, such restoration shall be for the best interests of the soul of the sick person; yet this cannot be the sole purpose, nor even the chief purpose, of a sacrament of grace. Our Lord's works of mercy were ever wrought for the good of both the body and the soul of the sufferer, and the Lord is wont to deal with His human creatures as single beings in whom soul and body are tied together in most intimate relationship. Regard being had to man's nature and the character of our Lord's work of redemption, it is not conceivable that our blessed Lord would provide any rite for the benefit of the *body only*. Therefore, in agreement with the great majority of Christian people, we must believe that the anointing of the sick, as ordered of Christ and His Church, has for its purpose, chiefly, the spiritual welfare of the sick person.

III. The Matter

The matter of the sacrament of the Anointing of the Sick is twofold; remotely, it is pure olive oil which has been blessed for this purpose by a Bishop; and, proximately, it is the use of the holy Oil in the act of anointing the sick person. The consecration of the Oil by a Bishop is a canonical requirement,[3] and is, ordinarily, necessary; yet, under certain conditions, it is possible for a Priest [4] to bless the Oil. Oil is one of the Scriptural types of the Holy Spirit, and as used, in God's Church, for the anointing of persons, is "a symbolical

[3] Lyndwood, *Provinciale*, lib. i, tit. 6.

[4] O'Kane, *Notes on the Rubrics* (7th ed.), n. 854.

representation of the communication of the Spirit of God, with His enlivening, refreshing, healing, and enlightening power." [5] The holy Oil used in anointing the sick is not a mere *sacramental* which has no virtue in itself and is effectual for good only to those who fulfil the conditions (mentioned in the prayers of hallowing) under which the blessing may be granted, but is the outward and visible sign of an inward and spiritual grace; and, when rightly used and received with the proper dispositions, conveys grace to the recipient.

Theologians have expressed the opinion that, in case of necessity only, the sick may be anointed conditionally with either holy Chrism or the Oil of the Catechumens; and St. Charles Borromeo directed this to be done.[6]

IV. The Form

The form of the sacrament of the Anointing of the Sick is the prayer which is said by the Priest as he applies the oil to the body of the sick person. As in the case of Confirmation, so in the Unction of the Sick, we have no form appointed by Christ, but such as has been appointed from time to time by the Church. In the *Order of the Ceremonies of the Anointing of the Sick*,[7] forms used in the old English Uses, and that provided in the first English Prayer-book, are set forth for use, according to the method used in making the anointing.

[5] Kurtz, *Sacrificial Worship*, p. 330.
[6] Liguori, *Homo Apostolicus*, tract. xvii.
[7] See the next chapter following.

V. The Subject

The subject of the Anointing of the Sick is any baptized person who has attained to the use of reason, and is not insane, or wilfully impenitent or excommunicate, and is suffering from a bodily sickness which, according to prudent judgment, endangers his life.[8] Ordinarily this Unction is given only to those who devoutly desire it, and have power to express in words or signs this their desire.[9] An insane person, sick unto death, may be anointed during a lucid interval. Aged people who, even without any particular bodily disease, are evidently in imminent peril of death by reason of the weakness and infirmity of old age, may be anointed with the holy Oil.[10] While the excommunicated person, as such, may not be anointed, yet being in peril of death and truly penitent he may be absolved and anointed.[11] Soldiers going into battle, travellers starting on a perilous journey, and criminals about to be executed, may not be anointed,[12] because they are not in peril of death by reason of bodily sickness. The sacrament of Extreme Unction should not be administered to people who crave it as

[8] Liguori, *Homo Apostolicus*, tract. xvii. See also O'Kane, *Notes on the Rubrics*, n. 859.

[9] Lyndwood, *Provinciale*, lib. i, tit. 6. Yet this Unction is not to be denied to those who have lived faithfully, and yet at last, by some sudden stroke, are unable to express outwardly their desire for it, and even may never have explicitly expressed such desire. (*Cf.* Baruffaldi, tit. xxvii, sec. vi, n. 67.)

[10] Baruffaldi, tit. xxvii, n. 64.

[11] O'Kane, *Notes on the Rubrics*, n. 865.

[12] Vide, *Sar. Man.*

a means of allaying great pain or distress in body or mind.

According to the *Catechism* of the Council of Trent,[13] it is a grievous sin to defer the holy anointing of the sick until all hope of recovery is lost, and the vital powers and sensibility begin to fail. For if the sick man is anointed while his mind and reason are sound and vigorous and he is able to exercise hearty faith and devotion, he will be able to partake much more abundantly of the grace of the sacrament.

VI. The Minister

As in the case of Baptism, so also in that of the Unction of the sick, no one can administer the sacrament to himself; but unlike the case in Baptism, there can be no necessity which could warrant a lay person (or any person save a priest) to act, and enable him to act validly, in the administration of this Unction. In accordance with the precept of St. James[14] and the custom of the Church it is requisite that the Minister of the Unction of the Sick should be a Christian Priest.

Ordinarily the Minister of this Sacrament is the parish Priest of the sick person. Regular Priests (*i.e.*, Priests who are members of a Religious Community), such as have not cure of souls, may not lawfully administer this sacrament to people (other than members of their household, their servants and their guests)

[13] Pars. ii, cap. vi, q. ix.

[14] "Non debet dari nisi per sacerdotes, et sic non à laicis, nec à diaconis; et in necessitate potest dari per unum presbyterum." (Lyndwood, *Provinciale*, lib. i, tit. 6.)

without licence from their parish Priest.[15] Yet if the parish Priest be absent, or if he unjustly and maliciously refuse to minister holy Unction to the sick, then, in such cases, any Priest may administer it to persons who are competent to receive it.

The ancient canon law of the Church of England, in agreement with the common law of all Christendom, requires the Priests, who have cure of souls, to minister Extreme Unction reverently and devoutly to the sick who are in need of, and are qualified to receive, this sacrament.[16]

VII. The Order, or Sequence, in Administration

Since about the twelfth century, the anointing of the sick has been commonly called *Extreme Unction*, because it is administered, oftentimes, to the faithful in the last hours of their mortal life, and because it is the last, in the order in which they are commonly given, of the holy anointings which are used in the Church of God. Anciently the sick were anointed before they received the Viaticum,[17] and such was the order in which these sacraments were administered according to the Sarum and York Manuals, but in modern times the administration of the Eucharist, to the sick who are in peril of death, is commonly preceded by the sacrament of Penance, and followed by the anointing with

[15] Baruffaldi, tit. xxviii, n. 7.

[16] Vide, *Const.* Walteri Reynold, Abp. Cant., A.D. 1322; in Lyndwood, *Provinciale*, lib. i, tit. 6, p. 36.

[17] De Moleon, *Voyages Liturgiques*, pp. 212, 224, 254.

holy Oil. If need be, Extreme Unction may be administered without previous Confession and Communion.[18]

VIII. The Effects

The effects of the sacrament of Extreme Unction are first, the healing and strengthening of the soul (which is depressed and enfeebled by reason of the bodily sickness), exciting in it the virtue of hope, and a spiritual fervour, which enable it the better to withstand the assaults of Satan, and patiently to endure the bodily pains and discomforts incident to the sickness. Secondly (as administered after Penance and the Eucharist), conferring of pardon for whatever of sin (whether merely venial, or even of hidden and unknown mortal sin) may yet remain in the soul, and thus fit it more completely for whatever God may will; either its passage into eternity, or its further continuance in the performance of good works here on earth. And, lastly, if it be God's will, the healing of the body, and its restoration to normal health.

The forgiveness of mortal sins, committed after Baptism, belongs properly to the sacrament of Penance, and not to the Unction of the Sick. But while a true and entire forgiveness is granted, through Penance, to the truly penitent soul, yet the operations of God's grace are cumulative; so that, as the same sins may be repeatedly confessed with abiding and deeper contrition, and again and again absolved as often as they are thus confessed; and as the General Confession and

[18] Van Espen, *Jus Eccles. Un.*, p. ii, tit. viii, c. 2.

Absolution in the Mass have a proper field in and real effect upon the soul of a person who, being truly penitent, has been duly absolved after a sacramental confession made shortly before the Mass began, so in a similar manner there is a cleansing from the *reliquiæ peccati*, by means of the holy Anointing, administered to a sick person immediately after he has been absolved in the sacrament of Penance and has received the holy Communion.

IX. The Manner of Keeping and Using Holy Oil

The holy Oil for anointing the sick ought to be renewed every year [19]; yet the old Oil may be used when the new cannot be obtained. The Oil for the sick ought to be kept in a suitable place in the church (and other than that wherein Chrism and Oil of the Catechumens are kept), *e.g.*, an aumbry in the sacristy or in the wall on the gospel side of the altar at which the Eucharist is reserved; or, if need be, in the Priest's house, near the place where he keeps the small pyx or "custodia" containing the Blessed Sacrament. In the latter case the holy Oil might be kept in a drawer attached to the tabernacle containing the pyx [20]; but in no case, either in the church or in his house, may the Priest keep the Oil within the tabernacle.

The vessels wherein the holy Oil is conserved should be made of silver, or other suitable metal, and plainly marked to distinguish them from those in which the

[19] See ch. iii, sec. 2, *Order of Cerem. of Pub. Bap. of Infants.*
[20] *Cf.* O'Kane, *Notes*, nos. 855, 856.

Chrism and the Oil of the Catechumens are kept.[21] St. James bids Priests anoint the sick, but makes no mention of the part, or parts, of the body to be anointed, or of the number of times the Oil should be applied. Therefore the mode of anointing has differed in various ages and in different parts of the Church. Greek Priests anoint the sick man upon his forehead, chin or breast, hands and feet; thus making, as it were, the figure of a Cross extended over the entire body.[22] The Western custom, since the fifteenth century, has been to anoint the seats of the senses (namely, the eyes, the ears, the nostrils, the lips, the hands and the feet), as being the channels through which temptation enters into the soul and the bodily sources from whence sinful actions mostly proceed, and therefore the best places upon which to apply the remedy for sickness of both soul and body, because all sickness has sin for its original cause.

The act of anointing is made with the tip (the fleshy part, not the nail) of the thumb (of the right hand); and the Priest, in touching the Oil, should be careful not to take up such a quantity as may possibly drip from his thumb. In cases of contagious disease, the Oil may be applied with small wooden rods[23] (one for each application of the Oil), which, when the anointing is ended, should be burnt, and the ashes thrown into the sacristy drain. All the acts of anointing should be

[21] See ch. iii, sec. 2, *Order of Cerem. of Pub. Bap. of Infants.*

[22] Fornici, *Insti. Liturg.*, p. iii, ch. xiv.

[23] Where rods are not to be had, pieces of cotton, or any suitable article, may be used; care being taken to burn them at once after they are used.

made *in modum crucis*, the lines of equal length, at right angles, and as short as may be. At every utterance of the appointed form the thumb should be touched with the Oil, and one touch should suffice for the anointing of a pair of members, *e.g.*, the eyes, ears, etc. In anointing the eyes, ears, hands, and feet, the member on the right side of the sick man is first touched [24] and then at once the corresponding member on the left side. At all such anointings the words of the proper form are said once only. If any of the bodily members which are to be anointed be lacking, the anointing is made upon a place on the body as near as possible to that which the member would occupy were it in its place. After each act of anointing any single member or pair of members, the server (if he be a clerk in holy Order), or else the Priest himself, immediately wipes the place, or places, of the anointing, with a piece of clean cotton-wool or similar material. If the head must be turned from one side to the other in order to anoint the ears, the right ear should be wiped before the left is anointed, lest the holy Oil touch the pillow or bed upon which the sick man is lying. The same piece of cotton may be used to wipe both places of anointing on a pair of members. After each act of wiping the parts, the cotton used is laid down upon, or in, a vessel on the table; and all such cottons, together with whatever is used at the end of the anointings to

[24] "Tunc sacerdos accipiat oleum infirmorum super pollicem dextrum; et sic cum pollice tangat infirmum oleo sancto signum crucis faciens super utrumque oculum infirmi, incipiendo ad dextrum oculum." (*Man. Ebor., Unc. Extr.*)

cleanse the Priest's hand, are to be burned by some clerk in holy Order. This may be done by the Priest at the house of the sick man, and the water wherein he washes his hands also thrown into the fire; or all may be carried back to the Church, and the cottons and bread-crumbs burnt there, and the ashes and water thrown into the sacristy drain.

At the anointing of the eyes the Priest makes with the tip of his thumb, touched with the holy Oil, a right or perpendicular line over both of the closed lids of the right eye, saying, *By this;* then immediately making the transverse line on the same eye, he says, *holy Unction;* then as he makes a right line on the closed lids of the left eye, he says, *and by his most gracious;* then, as he makes the transverse line, he says, *mercy;* and immediately concludes the form, saying, *the Lord pardon thee*, etc. After this manner the Priest will anoint each pair of the bodily members which are to be anointed. The anointing is commonly begun at the eyes, as they are accounted chief members; yet this order, while it is of precept, is not necessary to the validity of the ministration. The ears are anointed upon the lobe (or lower soft part) and not elsewhere, that the place of the anointing may be wiped easily. The nostrils are commonly anointed on the sides of the nose, yet it will suffice if one touch only be made upon the lower extremity, or tip, of the nose. The mouth is anointed with one signing upon the closed lips. If, however, by reason of infirmity the sick person cannot, or does not, close his lips, the Priest anoints the upper lip and this suffices; yet, if he please,

he may anoint the lower lip also. If there be an infectious saliva, the anointing is made upon the face, as near as may be to the mouth. The hands of any person who is not a Priest are anointed upon the palms; the hands of a Priest are anointed upon the back.[25] According to directions given by St. Charles Borromeo and other ancient authorities, the feet are to be anointed on the soles as being the more sensitive parts, and parts that have been more closely in contact with the paths trodden by the sick man, and also as analogous to the palms of the hands. Modern custom, however, authorizes, as commonly more convenient, anointing the upper part of the feet. Provision was made in past ages for an anointing of the loins (or reins) in the case of *men* who could be moved so as to admit of the application of the Oil. But nowadays this act of anointing is seldom, if ever, used; and the entire omission of it has been authorized[26] by the highest authorities in the Roman Church. Persons who, from their birth, have been mute, deaf, or blind may be anointed upon the seats of the senses of which they have been deprived, because it is possible that they have sinned in their minds in a manner similar to that whereby sins are committed through the bodily senses. The anointing of the feet is of less importance than the anointing of those other members which are pre-eminently the organs of sense, and thus may be

[25] "Manus infirmi Sacerdotis debeat inungi in partibus exterioribus, nam et Episcopus ungebat in partibus interioribus. Manus vero cujuscunque alterius infirmi debent ungi interius. (*Manuale Ebor.*)

[26] *Cf.* Van der Stappen, *Sac. Liturgia*, tom. iv, q. 220.

omitted without affecting the validity of the sacrament.[27]

While the Priest is anointing the sick man, the persons who are kneeling should recite, in a low voice, some or all of the seven penitential psalms.

[27] *Cf.* Liguori, *Homo Apostol.*, tract. xvii.

The Order of the Ceremonies of the Anointing of the Sick.

When the Priest is about to administer the sacrament of Extreme Unction there should be prepared, near the sick person, a table covered with a clean white cloth. Upon this table there should be placed a crucifix and two wax candles (or at least one), a vessel of holy water and a sprinkler,[1] a plate containing cotton-wool, or similar material, enough for, or already formed into, six small balls to be used for wiping the parts anointed, a morsel of dry bread (or a little meal) for cleansing the Priest's fingers, and small bowl of water and a towel. The candles should be lighted before, or else immediately after, the arrival of the Priest.

Where it may be done, the Priest who comes to administer this sacrament should be attended and assisted by other Priests.[2] Such attending Priests, in turn with

[1] For a sprinkler, a feather, a few straws from a whisk-broom, or any fit article, may be used.

[2] "Quia hoc sacramentum (Unctionis) perfectæ curationis effectum habet, et in eo requiritur copia gratiæ, competit huic sacramento quod *multi* sacerdotes intersint, et quod oratio *totius* Ecclesiæ ad effectum hujus sacramenti coadjuvet. Unde Jacobus dicit: *Inducat Presbyteros Ecclesiæ et oratio fidei sanabit infirmum;* si tamen unus solus presbyter adsit, intelligitur hoc sacramentum perficere in virtute totius Ecclesiæ, cujus Minister existit, et cujus personam gerit." (S. Thom., *Contra Gentiles*, lib. iv, cap. 73, cit, à Van Espen *Jus Eccles. Univ.*, p. ii, tit. viii.)

the officiating Priest, may each make one of the several anointings, or at least they will join in the prayers and minister to the officiant. Unless he is certain that he will find all things in readiness for him, the Priest should bring with him some holy water, a crucifix, a wax candle, and some cotton-wool. He should carry the holy Oil, absorbed in cotton, in a small stock, and the stock in a burse of violet coloured silk.

When the Priest enters the room where the sick man is lying, he should say,

PEACE be to this house, and to all that dwell in it.

Then all who are present in the room (except the Priest, his server, and other Priests) kneel down and remain kneeling until the Priest's ministrations are concluded. The Priest, after depositing the vessel of holy Oil upon the table, puts on, over his cassock,[3] a surplice and a violet coloured stole. Unless the anointing of the sick follow immediately after the administration of the Eucharist, before which the Priest will have sprinkled holy water, he will now proceed to sprinkle holy water upon the sick man, the bed, the room, and all persons who are present. While he is thus engaged the Priest will recite the following antiphon and psalm:

Ant. **Thou shalt purge me with hyssop, O Lord, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.** *Ps.* **Have mercy upon me, O God, after thy great goodness. Glory be, etc. As it was, etc.** *Ant.* **Thou shalt purge me, etc.**

[3] See Notes on the Com. of the Sick, sec. iii.

Then if the sick man's confession is to be heard, the Priest will hear it; after which, if time permit, and the sick man be able to bear it, the Priest will instruct him briefly about the nature and effects of Extreme Unction, and will aid him with brief devotional exhortations. Then, standing near the table and the sick man, the Priest says the following versicles and prayers. At the utterance of the first versicle the Priest signs himself with the sign of the Cross. In the prayers the sign of the Cross is made by the Priest over the place in front of him without being directed to any special object.

V. **Our help ✠ is in the Name of the Lord.**
R. **Who hath made heaven and earth.**
V. **The Lord be with you.** *R.* **And with thy spirit.**

Let us pray

WE beseech thee, O Lord Jesus Christ, that as we thy servants do enter this house, there may also come in everlasting happiness, divine prosperity, unclouded gladness, fruitful charity, eternal health; let no evil spirits approach this place; let the Angels of peace be present, and let all hatred and dissension be done away. Magnify upon us, O Lord, thy holy Name; and bl✠ess our conversation; hallow our humble entrance, for thou art holy and gracious, and abidest with the Father and the Holy Ghost, world without end. *Amen.*

Let us pray and beseech our Lord Jesus Christ that in blessing he may bl✠ess this habitation and all who dwell herein, and give his Angel charge concerning them, and make them to serve him, that they may behold the wondrous things of his law. May he turn

away from them all hostile powers. May he deliver them from every terror and from all disquietude, and vouchsafe to keep them in health in this dwelling place. Who, with the Father and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

HEAR us, O holy Lord, Almighty Father, Everlasting God; and may it please thee to send thy holy Angel from heaven to keep, cherish, guard, visit, and defend all who dwell in this habitation. Through Christ our Lord. *Amen.*

If the time or the present exigence will not suffer the use of all the foregoing prayers, the Priest may omit part, or all, of them. Then kneeling down the Priest shall say, in the name of the sick man, the General Confession (as at Mass), in the recitation of which the sick man, if possible, should join with the Priest. Then standing up, the Priest shall pronounce, over the sick man, the formula of Absolution (as at Mass). After this, the Priest, looking towards the sick man, shall say,

IN the Name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost (making the sign of the cross three times over the sick man, and then going on to say), **let all power of the devil be quenched in thee by the laying on** (here the Priest should put his right hand upon, or just above the sick man's head) **of our hands, and by the intercessions of all the holy Angels, Archangels, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Virgins, and all Saints.** *Amen.*

Then the Priest takes up the vessel of holy Oil, opens it, and holding it in his left hand touches the

saturated cotton with the tip of his right thumb and proceeds to anoint the sick man, upon the bodily parts mentioned below, saying, each time, the proper form of words. While the Priest is making the several anointings, if he be attended by other clerks, one of the attendant clergy may hold the book, containing the forms, before him, and another the lighted candle and the plate with the pellets of cotton.

At the Anointing of the eyes (which must be closed)

By this holy Unction ✠ and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by the sight of thine eyes. Amen.

At the Anointing of the Ears

By this holy Unction ✠ and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by the hearing of thine ears. Amen.

At the Anointng of the Nostrils

By this holy Unction ✠ and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by the sense of smelling. Amen.

At the Anointing of the Lips

By this holy Unction ✠ and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by the sense of taste, or by the words of thy mouth. Amen.

At the Anointing of the Hands

By this holy Unction ✠ and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by the sense of touch. Amen.

At the Anointing of the Feet

By this holy Unction ✠ and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss in the paths of thy footsteps. Amen.

The anointings ended, the Priest puts down the vessel of Oil upon the table, cleanses his thumb and any other finger, or part of the hand, that may have come in contact with the holy Oil, with the morsel of bread; then washes and dries his hands; after which he proceeds to say the following prayers. If, however, the condition of the sick man appear to require expedition, the Priest, after putting the Oil-vessel upon the table, may defer the ablutions and proceed at once with the prayers, meanwhile being careful not to touch anything with the thumb wherewith he performed the anointings.

Then the Priest shall say, **Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Our Father, etc.** *V.* **And lead us not into temptation.** *R.* **But deliver us from evil.** *V.* **O Lord, save thy servant.** *R.* **That putteth** *his* **trust in thee.** *V.* **Send unto** *him* **help from above.** *R.* **And strengthen** *him* **out of Sion.** *V.* **Be thou to** *him* **a strong tower.** *R.* **From the face of** *his* **enemy.** *V.* **Let the enemy have no advantage of** *him.* *R.* **Nor the wicked approach to hurt** *him.* *V.* **O Lord hear my prayer.** *R.* **And let my cry come unto thee.** *V.* **The Lord be with you.** *R.* **And with thy spirit.**

Let us pray

O LORD God, who by thy holy Apostle James hast said: Is any sick among you? Let him call for the Presbyters of the Church; and let them pray over

him, anointing him with Oil in the Name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him; cure, we beseech thee, O our Redeemer, by the grace of the Holy Ghost, the weakness of this sick person, heal *his* wounds, forgive *his* sins, cast out from *him* all pains of mind and body, and mercifully restore *him* to perfect health both inwardly and outwardly, that made whole by thy gracious aid, *he* may return again to *his* former duties. Who with the Father and the Holy Ghost liveth and reigneth ever one God, world without end. *Amen.*

LOOK down, O Lord, we beseech thee, upon this thy servant here lying in great weakness of body, and refresh the soul which thou hast created, that corrected by thy chastisement *he* may feel *himself* saved by thy medicine. Through Christ our Lord. *Amen.*

O HOLY Lord, Almighty Father, everlasting God, who by pouring the grace of thy blessing upon sick bodies, dost protect by thy manifold goodness that which thou hast made, graciously draw near as we call upon thy Name; Deliver thy servant from his sickness and give *him* health; raise *him* up by thy right hand, strengthen *him* by thy might, defend *him* by thy power, and with good desires brought to good effect restore *him* to thy holy Church. Through Christ our Lord. *Amen.*

If the person to be anointed be in imminent peril of death; or if, in any case, both Priest and sick person be pleased to have it so done, the anointing may be made once only, and upon the forehead; the Priest, as he makes the anointing in the usual manner, saying,

By this holy Unction ✠, and by his most gracious mercy, the Lord pardon thee whatsoever thou hast done amiss by all thy bodily senses and in the paths of thy footsteps. Amen.

Then, if time permit, the Priest may add this prayer:

AS with this visible oil thy body outwardly is anointed; so our heavenly Father, almighty God, grant of his infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness. And vouchsafe for his great mercy (if it be his blessed will) to restore unto thee thy bodily health, and strength, to serve him, and send thee release of all thy pains, troubles and diseases, both in body and mind. And howsoever his goodness (by his divine and unsearchable providence) shall dispose of thee; we his unworthy ministers and servants, humbly beseech the eternal majesty, to do with thee according to the multitude of his innumerable mercies, and to pardon thee all thy sins, and offences, committed by all thy bodily senses, passions, and carnal affections; who also vouchsafe mercifully to grant unto thee ghostly strength by his holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin, and death, through Christ our Lord; who by his death hath overcome the Prince of death, and with the Father and the Holy Ghost evermore liveth and reigneth, God, world without end. Amen.[4]

In case of extreme agony, and when the forehead

[4] *Bk. of Com. Prayer*, A.D. 1549.

cannot be reached, any greater part of the body which is exposed, may be anointed with a single touch of the Oil, and the use of the following form: *By this holy Unction . . . whatsoever thou hast done amiss by all thy bodily senses. Amen.*

If there be doubt whether the sick man is yet alive,[5] the common form should be prefixed with the words, *If thou art alive.* If the sick man appear to die during the process of anointing, the Priest must at once cease to administer the Unction with the absolute form, and should continue and conclude the several anointings with the conditional form. If, in a case where the prayers, appointed for use before the anointing, were omitted because of the peril of death, the sick man be alive after the anointings are ended, the prayers so omitted shall then be said. If the Viaticum and Extreme Unction are to be administered by one Priest on the same occasion, the Eucharist and the Oil must be carried separately, each in its own burse. The Anointing of the Sick ought not, ordinarily, to be repeated in the same sickness; but if the sick man become convalescent, and then relapse into a very grave condition, he may be anointed again.[6] If the sick man linger on after the Anointing, and be desirous of receiving, and able to receive the holy Communion, he may be communicated again, and as often as there may be need. The reception of the sacrament of Extreme Unction does not hinder the lawful use of

[5] See Appendix C.

[6] *Manuale Ebor.* See also St. Thom., *Summa*, q. xxxiii, art. ii, supl. iii, Pars.

Marriage in those who are afterwards restored to health.[7]

When he has concluded the prayers, the Priest performs the ablutions (if they were deferred) and then (or at once if the ablutions have been made previously) puts the vessel of holy Oil into its burse. If the sick man be living, the Priest, before he leaves the room, will speak a few words of comfort and consolation. If the sick man be in his death agony, the Priest will say the prayers in behalf of the dying.

[7] Lyndwood, *Provinciale*, lib. i, tit. 6, p. 36.

APPENDICES

A. The Significance of the Ancient Ceremonies of Baptism.

B. Ceremonies of Baptism of Adults by Immersion.

C. Subjects of Baptism.

D. The Holy Oils.

E. The Communion of the Sick.

APPENDIX A

The Significance of the Ancient Ceremonies of Baptism

In a *Rationale* entitled, "Ceremonies to be used in the Church of England, together with an Explanation of the meaning and significancy of them," drawn up by certain Bishops and divines acting under a royal commission issued in April, 1540, and published in 1543, explanations of the ceremonies connected with the administration of holy Baptism, together with a justification of such usages of the Church, were set forth as follows:

(The Minister makes) "a cross upon the forehead of the child that is offered to be baptized, in token that he is come to be professed, and totally to be dedicated to Christ crucified, whom he will never be ashamed before men openly to confess and knowledge. Then he makes another cross upon the breast; from whence cometh the belief signifying, that it is not enough to confess Christ with mouth openly, unless he does stedfastly believe in heart inwardly. And therefore the minister prays Almighty God to take away the blindness of his heart, and to make him apt to receive the grace given him in baptism. And then he puts hallowed salt into his mouth, to signify the spiritual salt, which is the Word of God, wherewith he should be seasoned; that thereby the filthy savour of sin should be taken away, preserving him from corruption, and making him a meet vessel to continue in the moisture of wholesome and godly wisdom; and therefore the minister prays that he may be replenished with heavenly food, and that he, receiving this grace of baptism, may obtain everlasting reward. Then the minister makes the sign of the cross in the child's forehead, adjuring the devil to depart, and no more to approach him, but to knowledge his sentence of damnation, and to give glory unto God, and to Jesus Christ, which triumphed upon the cross over him in his own person,

praying that this child, now purged from the wicked spirit, may be the sanctified temple of the Holy Ghost. After this is read the gospel . . . wherein is showed, that the oblation of young children is acceptable unto Christ, of whose Church, without baptism, they cannot be made members; wherefore the people, according to this example, offer their children to the minister to be baptized. Then the minister wets with spittle the nose thurles (nostrils) and ears of him that shall be baptized, putting us in remembrance of the miracle of the deaf and dumb wrought by Christ, who, looking up into heaven, puts His spittle with His fingers to his ears, and touching his tongue, saith, 'Ephphatha,' that is to say, Be opened, and so he healed him; signifying thereby the grace and godly influence descending from heaven, which, by the operation of the Holy Ghost, opens our nose to take the sweet odour and savour of the knowledge of Christ, and our ears to hear His word and commandments. Then the minister exhorts the godfathers and godmothers, with all others that are present, to pray to God that the child may worthily receive the blessed sacrament of baptism, to the honour of God, to the salvation of the soul, and confusion of our ghostly enemy, the devil; and so the minister, and all they together, say the Pater Noster. Then immediately the minister makes the sign of the cross in the right hand of the infant, which cross should in all our life time admonish us valiantly to defend, resist, and withstand the crafty assaults of our enemy the devil, and all our corrupt affections and desires. And so blessing the child in the Name of the Father, the Son, and Holy Ghost, takes it by the right hand, and bids it enter into the Church, there to be admitted as one of Christ's flock and congregation; and so proceeds to the font. And there entering towards the baptism; First inquisition is made of the name of him that is to be baptized, to the intent, that by giving him his name, he may now profess himself to a new master, Christ: for of old custom, such professions were made by such inscriptions, and giving in of their names. Then there follows a stipulation made under prescript words, the minister demanding certain questions, and he that is baptized, or his sureties, making answer to every question or

demand, particularly. . . . And first, to the interrogation of the minister: 'Forsakest thou the devil?' He, or his sureties for him, answers, 'I forsake him.' The minister saith, 'And all his works?' It is answered, 'I forsake them.' The minister saith, 'And all his pomps and vanities?' The answer is, 'I forsake them.' After this the minister anoints the child with holy oil, upon the breast, and betwixt the shoulders behind; which unction upon the breast signifies that our heart and affections should be wholly dedicated to Christ, and established in a perfect faith in His mercy, which the oil doth commonly signify in Scripture; and the anointing between the shoulders, with the sign of the cross, signifies, that we should be bold and strong to bear the cross of our Lord; and patiently to sustain such cross of persecution, trouble, and affliction, as our most merciful Lord shall lay upon us. Then further the minister makes inquisition of the belief of him that is to be christened; . . . After this the minister . . . demands further, saying, 'Wilt thou be baptized?' It is answered, 'I will.' For there is no man saved against his will, but willingly. . . . Then the minister calls the child by the name, and baptizes it in the 'name of the Father, Son and Holy Ghost'; (putting it into the water of the font, and taking it out again; or else pouring water upon the infant) whereby the person christened has not only remission of all his sins, by the operation of the Holy Ghost, but also by the same is signified the death and resurrection of Christ, the only cause of our health and salvation; and moreover, that we should daily mortify our evil desires, and corrupt affections; and so washed from sin, walk in a new, pure, and godly life and conversation. Then after this baptism he is anointed with holy chrism on the head, as the supreme and principal part of man; signifying thereby, that he is made a Christian man by the head of his congregation; and that he is anointed with the spiritual unction of the Holy Ghost; that by his assistance and grace he may obtain everlasting life. Then he that is baptized, is clothed in a white vesture, in token of his manumission and freedom from the former captivity of the devil; and it signifies also a Christian purity and innocency, which, after the washing away of the spots of his old sin, he

ought studiously to conserve and keep, and so to come to the presence of Christ at the day of judgment, and reign with Him in glory everlasting. Finally the minister puts a candle-light in the right hand of him that is baptized, in token that he should, through all his lifetime, show before all men a light of good example, and godly works; and that he may be always in readiness with the saints to meet our Lord, and receive the fruition of everlasting joy." [1]

APPENDIX B

Ceremonies of Baptism of Adults by Immersion

The following extract from a letter by the Rev. Father Puller, published in the January number of the *Bloemfontein Quarterly*, was reprinted in the *Cowley Evangelist*, March, 1905: "In our Kaffir Mission at Capetown we have always baptized *adults* by immersion from the very beginning. . . . Of course, I except clinical cases. We have an oblong baptismal tank, divided into two unequal parts by a water-tight partition. The larger part is filled with water. The narrower part has no water. There are steps going down into both parts. The Priest takes the catechumen by the right hand, and they descend the steps together; the Priest goes into the narrower part, which has no water, and the catechumen descends into the wide part where the water is." In the *Cowley Evangelist* for August, 1906, it is stated that the catechumens, coming to Baptism, are clad in "special dark coloured garments." "The catechumen, when he has got near the further end of the tank, turns around and faces the steps which he has descended, which are at the eastern end of the tank. The catechumen then kneels down. The water is of sufficient depth to reach his neck when he is kneeling. The Priest, standing in the dry compartment, and stretching his arm over the partition, puts his hand on the catechumen's head and submerges it three times. Then the neophyte rises up from his kneeling position and the Priest takes him by the hand,

[1] Collier's *Ecclesiastical History*, London, 1852, vol. v, bk. iii, pp. 105–109.

and both together they ascend the steps. A white cloak is thrown over the newly baptized, and he is taken into an adjoining room to change his clothes and dry himself."

In the *Cowley Evangelist* for August, 1906, it is said that "the newly baptized return clothed in white garments," and that after they are signed with the sign of the cross and exhorted by a Priest, "a lighted taper is put into the hands of each of them, which they are bidden to carry as an emblem that they have become illuminated and made children of the Light."

Father Puller, in the letter, after describing Baptism by immersion, as practised by the Priests of the Society of St. John the Evangelist at Capetown, So. Africa, states, "In the East, there is a fresh consecration of the water for each Baptism." Quite in agreement with Father Puller's statement, is a rubric at the close of *The Order of Baptism*, according to an ancient East Syrian Rite (published by the S. P. C. K., London, 1893), which, runs as follows: "If a man come and desire Baptism, they do not consecrate the same water again, but bring other and consecrate it." The water which has been used for Baptism, "they cast aside in a pure and untrodden place. If there be an orifice (in the font) they open it and let the water out thence so that it is not trodden by any one."

Of the filling and emptying of the Font used by the Cowley Fathers for Baptism by immersion, Father Puller says, "Three pipes are connected with the tank. One conveys the water which fills it to the required depth. One is used to let the water run off when the ceremony is over. And one is the safety pipe which prevents the water from rising beyond a certain height." (*Cowley Evangelist*, March, 1905.)

"We who were baptized as infants must learn after Baptism even the elements of its meaning. Its cleansing grace is more vividly presented to those who have seen the Baptism of men in Africa. The natives there are trained by a long discipline of instruction and control. This may last for two or more years. When they have learnt what they must know, and confessed their former sins, looking for remission in Baptism, and when as catechumens they have practised prayer and deserted with

perseverance what is wrong in heathen customs, they stand, on the Eve of Easter or Christmas, beside the deep Font in which they will be immersed. The dark water open at the level of one's feet recalls the grave; and it is a most solemn hour, when robed in dark blue to their feet, these grown men stand to renounce Satan, to profess their faith, to acknowledge the sovereignty of God's holy Law, and to accept with new life the obedience of Christ. . . . They step into the font to find there the outward symbol and the spiritual reality of a death unto sin. . . . So, as men who have died and risen again, they rise from the font and are led away by their native friends to be robed in white, after the practice of the ancient Church. They are *candidati*, robed in white; they are also *illuminati*, full of inward light." (The Rev. Father Waggett, serm. in the *Ch. Times*, April 12, 1906.)

APPENDIX C

Subjects of Baptism

For the speedy and proper treatment of cases in which the Priest himself may not be able to minister, he should take pains to instruct physicians, midwives, and nurses concerning the rules which apply to the baptism of children prematurely born, not yet perfectly born but in peril of death, and of monsters. Such instruction may be conveyed through books which the Priest may recommend to such persons, or by word of mouth.

If, at the time of birth, there is imminent peril of death for a child not yet perfectly born, but whose head, or any member of the body, is visible and able to be touched with the water of Baptism, the sacrament should be administered to such a child. If the water can be poured upon the child's head, the enveloping membranes of which have been burst open, the usual form should be used; and if, afterwards, the child be fully born, it should be regarded as a baptized person. If some other member of the child's body be alone visible and tangible, the form, *If thou art able to be baptized*, I baptize thee, etc., should be used; and if the child, thus conditionally baptized, die, it

ought to be regarded as a baptized person; if, afterwards, it be fully born and live, it ought to be baptized conditionally, with the form, *If thou art not already baptized*, I baptize thee, etc. If there be any doubt whether or no the child is alive, be it either not yet fully born, or fully born, the words, *If thou art alive*, should be prefixed to, and said before, the form which is suitable.

Any human offspring which is born before due time, if it have human form and give signs of life, should be baptized with the usual form. If there be doubt about the human personality of such offspring, the form, *If thou art able to be baptized*, I baptize thee, etc. should be used. If there be doubt about both life and personality, the form, *If thou art alive and art able to be baptized*, I baptize thee, etc., should be used.[1]

In the case of monsters, about whose human personality there may be grave doubts, Baptism should be administered with the conditional form, viz., *If thou art human*, I baptize thee, In the Name, etc. In the case of a double being, of which it is doubtful whether there be therein one or two persons, one head should be baptized in the usual manner (or, if it seem advisable, with the above conditional form) and the other head with the form, *If thou art not baptized*, I baptize thee, etc.[2]

There may be difference, all important to the dying person, between the moment of apparent death and that of the actual departure of the soul. The most skilful and experienced physicians tell us that it is impossible to know just when a man dies. The heart may beat when neither the most acute and practiced ear, nor any instrument, can detect any palpitation. The impossibility of detecting any respiration, livid spots upon the body, the rigidity of the body, and even some measure of decomposition, are not (singly or altogether) certain proofs that the soul has left the body. Especially in cases of lingering sickness,

[1] *Cf.* Lyndwood, *Provinciale*, lib. iii, tit. 25, p. 246, et Van der Stappen, *Sac. Liturgia*, tom. iv, qns. 45–49. See below, note 3.

[2] *Cf.* Baruffaldi, *Ad. Rit. Rom. Com.*, tom. i, tit. vii. See also *Pastoral Medicine*, by Alex. E. Sandford, M.D., Joseph Wagner, New York, 1906, pp. 223–265.

the soul may be with the body hours after the moment of apparent death. And instances have been known, and recorded, of sudden death (*i.e.*, apparent death) by lightning stroke, and by drowning, in which the person was restored to sensibility and even to health hours after the moment when he was supposed to be dead. The best judgment seems to be in favour of an advanced stage of decomposition of the body as the only sure proof of death, in cases where the cause is natural and not external violence.

The child prematurely born (the fetus [3]), and the still-born child, should be baptized conditionally. The adult who *seems* to be dead, but who, if he were known to be alive might be lawfully baptized, absolved, or anointed, should have the sacrament, or sacraments, he needs, administered to him conditionally.[4]

APPENDIX D

The Holy Oils

Chrism (a mixture of olive oil and balsam), the Oil of the Catechumens (pure olive oil) and the holy Oil for the anointing of the sick (pure olive oil), are hallowed, ordinarily, in the Western Church by Bishops only.[5] If possible, Priests should procure

[3] "Fœtus qui habet formam humanam et dat signum vitæ, baptizandus est absolute.

"Fœtus secundinis circumcinctus, prius in superficie secundinarum baptizandus est sub conditione; *Si es capax;* deinde remotis secundinis iterum baptizetur sub conditione; *Si non es baptizatus.*

"Fœtus abortivus qui humanus embryo esse videtur, baptizetur sub conditione, *Si es capax;* et si sensibili motu caret, sub conditione, *Si es capax et vivis.*

"In hujusmodi fœtus baptismo curandum est, ut non immotus teneatur in aqua immota, sed ut ablutio fiat, dum forma pronunciatur, vel cum aquæ motu circa fœtum, vel immersione fœtus in aquam." (Van der Stappen, *Sacra Liturgia*, tom. iv, q. 49.)

[4] See, *Pastoral Medicine*, published by Jos. F. Wagner, New York, 1906, pp. 223–235.

[5] "The blessing of the Chrism, and of the oils employed in the baptismal unction in general, was in all places interdicted to Priests, and they were therefore obliged to have recourse to the Bishop to

these Oils, which should be consecrated afresh every year on Maundy Thursday,[6] from their own Bishops; and they should not use the old Oils,[7] *i.e.*, such as were blessed in previous years, when they can obtain those which were most recently blessed. That which remains of the old Oils, after a supply of the new has been procured, should be burned;[8] and this, where the Oil is in a liquid state, may be done by using it in the lamp which burns before the reserved Eucharist.[9] In any case where the new Oils cannot be obtained, the old may still be used. If a Priest cannot obtain the holy Oils from his own Bishop, he is free to use those which have been blessed by some other Bishop. The necessity, *apud nos*, of doing this is, probably, less common than it may appear to be. At all events it is due to the Bishop, who does not of his own accord offer the Oils to his clergy, that a respectful request or petition be made to him for the hallowing of holy Chrism, Oil of the Catechumens, and holy Oil for the Sick, in such a quantity as may be needed by the applicant (or applicants), who, in such a case, should proffer to the Bishop the material which they desire to have him consecrate. If need be, any one, or all three, of the holy Oils may be hallowed by a Bishop at any time.[10]

The supply of holy Oils, for use during the year, is most suitably kept in silver (or, where silver vessels cannot be had, in pewter) vessels, rather than in vessels of glass which are liable to be broken. For ordinary use in the administration of the sacraments of Baptism and Extreme Unction, a portion of the holy Oils may be kept in small cylindrical silver vessels (or

obtain these elements ready consecrated." (Note.) "In the Eastern Church, the blessing of the holy Chrism is now performed by the patriarchs only." (Duchesne, *Christian Worship*, 2d Eng. ed., London, 1904, p. 337.)

[6] Lyndwood, *Provinciale*, lib. i, tit. 6.

[7] Baruffaldi, *Ad. Rit. Rom. Com.*, tom. i, tit. x, xxvii.

[8] *Ibid.*

[9] *Ibid.*

[10] Forms for blessing the holy Oils are to be found in *The Priest's Prayer-book* (pt. ii, Pontifical), London, J. Masters & Co.

oil-stocks), a little over an inch in diameter and about three quarters of an inch in height, having a cap or cover, which screws on tightly and is ornamented on the top with a flat cross. Each vessel should be marked plainly with letters indicating its contents; *e.g.*, CHR. for Chrism, CATECH. for Oil of the Catechumens, and INFIR. for Oil of the Sick.[11] When not in use the Chrism should be covered with a white silk veil; the Oil of the Catechumens with a green silk veil; and the Oil of the Sick with a violet silk veil. The burses in which they are carried, for use outside of the church, should be of the same material and colour as the veils. Ordinarily, when the holy Oils are carried about, by Priest or Bishop, for use outside of the church (especially the Oil of the Sick for use in any sudden emergency), they should not be borne in the liquid state (lest the Oil leak out or be spilled), but in cotton-wool (or some similar material, in the stock), saturated therewith. The opening of each vessel (in which holy Oil is kept) should be large enough to allow the Priest to introduce therein the tip of his thumb.

APPENDIX E

THE COMMUNION OF THE SICK

For the consecration of the holy Eucharist there must be the utterance of the words used by our Lord at the institution of the mystery; namely, This is My Body, etc., over wheaten bread; and, This is My Blood, etc., over wine; and such utterance must be made by a man to whom Christ has given power and commandment to celebrate the Eucharist, namely, a Priest of His holy Catholic Church.

In agreement with our Lord's precept and example at the institution, the elements of bread and wine are consecrated separately; and, among us, in agreement with the ancient and, for many ages, the universal practice of the Church, the sacrament of the Body and Blood of Christ is administered in both kinds, each kind separately, to the communicant. To mingle and combine the two forms of Bread and Wine and thus

[11] See Montault, *De la Ameublement des Eglises*, vol. i, liv. iv, ch. vi.

administer the Communion (as is done at the present time in the Greek Church), is certainly contrary to the primitive custom. In the separation of the sacrament of the Body of Christ from the sacrament of His Blood, there is a mystical representation of the Lord's Passion on the Cross; and in the due and faithful receiving of the sacrament under each form separately, there is a special benefit imparted to the faithful communicant. Nevertheless, *inasmuch as Christ is indivisible, He cannot be partially present in the sacrament, nor can He be given and received partially.* "Whole Christ, Body, Soul, and Divinity, is present under each kind in the sacrament — the Body by virtue of the words of consecration under the form of bread and the rest by concomitance, and the Blood under the form of wine and the rest by concomitance" (Percival, *Digest*, p. 136). For where Christ's living Body is, there also must be His Soul; and where His Humanity is there also must be His Divine Person. With His Body must be His Blood, and with His Blood, His Body. Whole and entire, God and Man, Christ, under either species, is given to and received by each faithful communicant.

In the church, at Communion in the Mass, in accordance with the primitive custom and the usage of the Church for more than a thousand years, we have the holy Eucharist administered to us in both kinds, the sacrament of the Body and the sacrament of the Blood of Christ. But for communions outside of the Mass, and especially for those given outside of the church-building to the sick and the dying, the present usage, following the provisions of the English canon law and very ancient precedent, is to administer the sacrament in the form of the consecrated Bread only. This is done, as it was done of old, to avoid the danger of spilling the consecrated Wine, and for the greater convenience of ministering reverently to the sick and dying in all sorts of places and divers conditions, and to many persons, one after another, in the same place or in divers places. In such an administration of the Communion there is no danger of invalidating the sacrament, nor is the communicant deprived of any grace necessary to salvation.

That the holy Communion may be thus administered to the

sick and dying, the sacrament of the Eucharist, under the form of Bread only, should be reserved by the Priest, when he celebrates the holy Eucharist, every Sunday. The number of the Particles or small hosts, to be reserved, must depend upon the demand that may probably be made upon the Priest for such ministrations. Ordinarily at least five hosts should be reserved, and when the reservation is made, the hosts which were consecrated and reserved on a former occasion, and have not been used, should be consumed by the Priest. The reservation may be made at the time of the Communion, after the people have been communicated, or it may be made immediately after the blessing. The ciborium, in which the sacrament is conserved, should be made of silver or gold; it should have a large round base, a stem with its knop, a bowl of the dimensions and height of a medium-sized chalice, and a cover surmounted by a cross, or an image of the Saviour. The interior of the bowl should be gilded, and the entire ciborium should be covered with a canopy or veil made of white silk. The veil of the ciborium may be made of a circular piece of white silk with a small opening in the centre to slip over the cross or image on the cover, or it may be made of four embroidered longitudinal strips of silk shaped at the top to meet below the cross, three of which are sewed together and the third attached (save at the top) on one side only to the fourth so that the knop may be reached by the hand of the Priest without the necessity of removing the canopy. The tabernacle in which the Sacrament of the Eucharist is reserved should be made, interiorly at least, of some fine wood (cedar is preferable), and should be lined throughout with white silk. Upon the floor of the tabernacle there should be laid a corporal made to fit the place. The tabernacle should be without opening of any sort, except on the side looking towards the altar, where there should be two solid doors, which may be of wood or metal, and may be ornamented on the outside with some suitable painting or sculpture. The doors should be furnished with a lock and kept locked, except when the Priest has occasion to open the Tabernacle, or when (as on Good Friday) the tabernacle is empty. The key, or keys, should always be in the

custody of the Priest, or Priests, of the parish. The form of the tabernacle, commonly, is that of a rectangular case somewhat higher than its width or depth, and its size proportioned to the size of the altar. Care should be taken that the tabernacle is not *too* large. Nothing but vessels containing (or such as are used to hold) the Eucharist may be placed within the tabernacle. Nothing but a cross or crucifix may be placed above the tabernacle, except that the top of the tabernacle may serve as the throne for the monstrance containing the sacred host. Vases of flowers, or images, may not be placed in front of the tabernacle. The sacrament of the Eucharist may not, at the same time, be reserved at more than one altar in the same church building.

Thanks be to God.

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